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THE CALL TO A NEW MISSIONARY CRUSADE*

BY THE EDITOR-IN-CHIEF

There is great danger, in the enthusiasm of public missionary gatherings with their encouraging reports, of patting ourselves upon the back, and going home with a profound self-complacency, when we ought to be humiliated before God in penitence and shame. The Christian Church, at its best, has *never yet done its utmost to help on the cause of missions;* and in the name of God, and with profoundest solemnity of conviction, I would press upon the readers the necessity of beginning at the foundations and building the structure of Church cooperation with the missionary work upon a very much more solid basis.

Christ said: The first commandment is: "Hear, O Israel! the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself" (Mark xii:30). He taught, in those words, one of the grandest lessons in mental philosophy and moral philosophy and the philosophy of spiritual life, to be found in any part of the Word of God. The ripest results of the study of the human constitution have been found in the formula that man consists of intellect, affections, sensibilities, and will; and we have never been able to get beyond that fourfold aspect of man's nature. Is not that exactly what the great Master teacher taught, nearly two thousand years ago? It seems very plain that in this remarkable command, which is the Divine résumé of the first table of the law, Christ has taught us that true love to God must be the joint product of the intellect or mind, the affections or heart, the sensibilities or soul, and the will or strength. That is to say, the intellect should furnish the intelligence and the conviction; the affections should supply the sympathy and the love; the sensibilities should stimulate the conscientious sense of duty and obligation; and the will should add the necessary element of resolution and energy of action. If the work of missions is ever to rise to its true level, and to be prosecuted with a true, aggressive spirit, we, in the Church at home,

* Substance of an address before the Baptist Missionary Society in London, April 26, 1904.

must make an entirely new beginning. The ignorance that prevails, even among the more intelligent class of disciples, concerning the cause and progress of missions is a shame to them. We have observed, in society, that ignorance and indolence are the handmaids of vice, as intelligence and industry are the handmaids of virtue. Just so, in all church life and church work, intelligence is the invariable companion of all true zeal, and ignorance, of all apathy and lethargy. Intelligence must awaken and nourish conviction, or there is no true starting-point in any self-denying and aggressive service for God or men. How few, even in the more intelligent gatherings, are familiar with the history of missions, or even of their own denominational missions! There is not one in ten, perhaps, who could answer twenty primary and fundamental questions as to the history of missions. I was myself early led as a minister of Jesus Christ to take a deep interest in missions by the fact that the church of which I was then pastor was a most active and aggressive church in the department of missions, having its own missionary in the foreign field, and keeping up a living contact with him and his work by correspondence, gifts, and prayer. I felt thus constrained either to resign my pastorate or to *lead* my people in the matter of missions; and my education in foreign missions began in a church far ahead of myself both in intelligence and in enthusiasm about the work of God.

Let us all, then, ask ourselves the question, "What do I know about the great campaign of God throughout the world for its evangelization?" Most of us, I venture to affirm, know more about the late South African war, or the present Russo-Japanese contest, than we know about the history of God's world-wide war against the tremendous foes that are massed in front of the Christian Church. Those who carefully study the whole history of modern missions find it to be God's great "milky way," which floats its starry banner across the firmament of history. There is no land where Christianity has gone, where the Gospel has had a fair chance, where it has had a fair fight in the field, where missionary operations have been properly supported by the Church at home; where Christianity has planted the truth, and the native Church, and the Word of God in the vernacular language; where God also has not wrought, over and over again, the miracles and wonders of the apostolic days! Let any devout disciple read the story of William Johnson in his "Seven Years in Sierra Leone," or of the Neronian persecution in Madagascar for a quarter of a century; or of William Carey's forty-three years of grand and glorious work in India, giving to two hundred millions of people the Bible in forty languages and dialects; or of Titus Coan's three years' camp-meeting in Hilo and Puna, or of William Duncan's Metlakahtla among the North American Indians, or of Robert W. McAll's work among the French Papists, or Joseph Neesima's Doshisha, the "Single-

Eyed" Institution, in Japan, or of Judson's great career in Burma, or the history of the Lone Star Mission among the Telugus. The largest church of the world is not in the metropolis of the world, or in the great City of New York in America, but in that same Lone Star Mission; for, belonging to that church to-day, there are from forty thousand to fifty thousand Christians! Let any child of God go systematically through the great fields of missions; read the story of James Chalmers in New Guinea, or that remarkable book of Amy Carmichael Wilson, "Things as They Are in India," or Mrs. Howard Taylor's "Pastor Hsi," or "The Wonderful Story of Uganda"—books which are more fascinating than any fiction—and, when the readers have got intelligence and conviction, both as to the need of these peoples and as to the willingness of God to bless the work of missions when prosecuted in His name, then they will be prepared to respond with their whole heart to the call of God.

Our Gifts to Missions

And how about *the giving* of which we have all heard? We are doing comparatively *nothing!* It is only, relatively, a mere pittance that we bestow upon this grand world-wide work for God and humanity.

George Müller estimated that there were perhaps fifty millions of Protestant Christians—or communicants—in America, Great Britain, and the continent of Europe. By this time there may be, perhaps, *sixty millions* of actual communicants. Now what were the average contributions of the last year towards the direct work of foreign missions? About three millions of pounds sterling, or about sixty millions of shillings sterling, an average of only *one shilling per year for every one of those sixty millions of Protestant Christians*—a shilling a year, or *a penny a month* (2 cents)! I think they could afford that! they might even *double* it; they might, *under great self-denial, even treble it!* Of course, we all know that comparatively few of these sixty millions are habitual givers; but if only *ten* millions of them are contributors, it is still a yearly average of but six shillings, or sixpence a month (twelve cents)! This is contemptible dealing with God! I do not myself believe in the "*healthiness* of a *debt;*" at any rate, I have preserved my own health best without any. But while I deprecate *debt,* I can understand that where there is a growing work for God there may often be a temporary *deficit.* When I was a boy I grew so fast that it was all my mother could do to keep me in clothes! But that was the fault not of weakness but of vigor. It was the penalty of growth and health. Let us not, then, be surprised or find fault if there is a *temporary deficiency.* Only let the *temporary deficiency* not become an embarrassing debt, but at once let it be met, and give the growing work a new suit!

If any are inclined to find occasion for fault-finding in the fact that the work of our missionary societies expands so as to exceed its income, I could take such to see a mother, whose boy, tho twenty years old, is still an infant, and can wear the same garments as ten years since! But what mother would not gladly exchange such a poor cripple, half-idiotic, for a healthy, roystering boy that it is impossible to keep in trousers and shoes! Never let us complain because God's work perpetually demands larger supplies: that is the grand evidence of its Divine progress and success. We must read the newspapers less, and the literature of Christ more; we must interest ourselves in the biographies of heroic men and women that have gone to the field in the name of Jesus Christ, and in the whole history of this great world-wide campaign. Then our intelligence and conviction, stimulating sympathy and affection, will reach down to the conscience and awaken a new sense of obligation and duty, unloosing our purse-strings and stimulating greater self-sacrifice and far larger gifts—gifts that *cost* us something, and are the expression of self-denial, before Almighty God. We must do, also, mighty praying as well as self-denying giving, and thus *keep up the line of communication* between our friends who go abroad and the Church that stays at home. Let us not forget that that same great work, among the Telugus, owed its grand impulse to the prayers of five disciples—a missionary and his wife and three natives, who, on January 1, 1865, ascended the hill overlooking Ongole, and earnestly prayed God to make it the center of a great light to the whole country—a prayer so gloriously fulfilled twelve years later.

What would be thought of a nation that should let a general lead an army into the heart of an enemy's territory and lose his line of communication with the people that sent him forth, so as to prevent his having supplies of men and the *material* of war! and what would become of such a general and his army, when he was thus in the heart of an enemy's country, if those at home should fail to keep up this line of communication upon which depend all these new supplies of men and money? So must we who stay by the stuff share the work with those at the front; and when the Church, intelligent in her conviction, warm in her sympathetic affection, generous and self-denying in her giving, mighty and prevailing in her praying, shall thus keep in true and constant communication with God's missionaries in the field, we shall find there is no lack of response of men or of means to carry the Gospel to the ends of the earth! Let us all seek to inform ourselves of the whole history and progress of God's mission campaign; then intelligent information will incite us to sympathetic praying and self-denying giving; and, when God calls, to the surrender of ourselves, *going* as well as giving and praying, or *sending* those who can go!

PAST AND PRESENT IN THE PHILIPPINES

BY REV. HOMER C. STUNTZ D.D., MANILA, PHILIPPINE ISLANDS
Author of "The Philippine Islands and the Far East"

The most striking difference between the past and the present in the Philippines lies in the fact that *the rule of the friars is broken.* The Philippines were nominally Christianized by the efforts of the friars. The work began under the leadership of one Andres de Urdaneta, an Augustinian friar, who was sent from Mexico in 1564 with the expedition of conquest under Legaspi. These Spanish members of religious orders were chosen as evangelizing agents because of their inexpensiveness, and their pledged obedience to any command of their order. They worked for nothing, and hesitated at nothing which was set for them to do. Within fifty years practically all the *idolatrous* Filipinos—fishermen, pirates, agriculturists, and mechanics—had accepted Christianity, tho the Mohammedans, or Moros, were unaffected. Their conversion was accomplished by the substitution of beautiful images of the Virgin and saints for the rude idols of the Filipino tribes. Seen in the blaze of dozens of candles, and through drifting wreaths of incense, the gaudily dressed images of Rome seemed almost Divine "to eyes unfed by splendor." When the worship was further enriched by the booming of sweet-toned bells, and the rich harmonies of European church music, the conquest was complete.

For religious instruction the "converts" were given Spanish catechisms to learn by rote, understanding no whit of the truths or errors contained in them. Catechisms in the vernaculars came later, but learning them by rote was still the demand, and no Catholic was taught "to give a reason for the hope that was in him."

Over a people so "converted" and so "taught," the rule of the educated foreign priest was certain to be well-nigh absolute. Add to this power which he had (1) as a foreigner, (2) as an educated man, and (3) as priest, the power which the priesthood claims to possess, and the fact that he was a member of an order and was bound by the most solemn of oaths to carry out without reservation the will of its superiors, and you have a man who is as certain to lord it over God's heritage as that human nature in priest and people is what it is. Then add the appointment of this man as the representative of a tyrannical government, and his power becomes such as should never be committed to the hands of a mortal.

The rule of the friar became complete as generations passed. Governors crossed the path of archbishops at their peril. The friar in the village ruled the village. If he were a good man, as was sometimes the case, the village was blessed. If he were a bad man, as, alas! was too often the case, the lot of the people was a hard one.

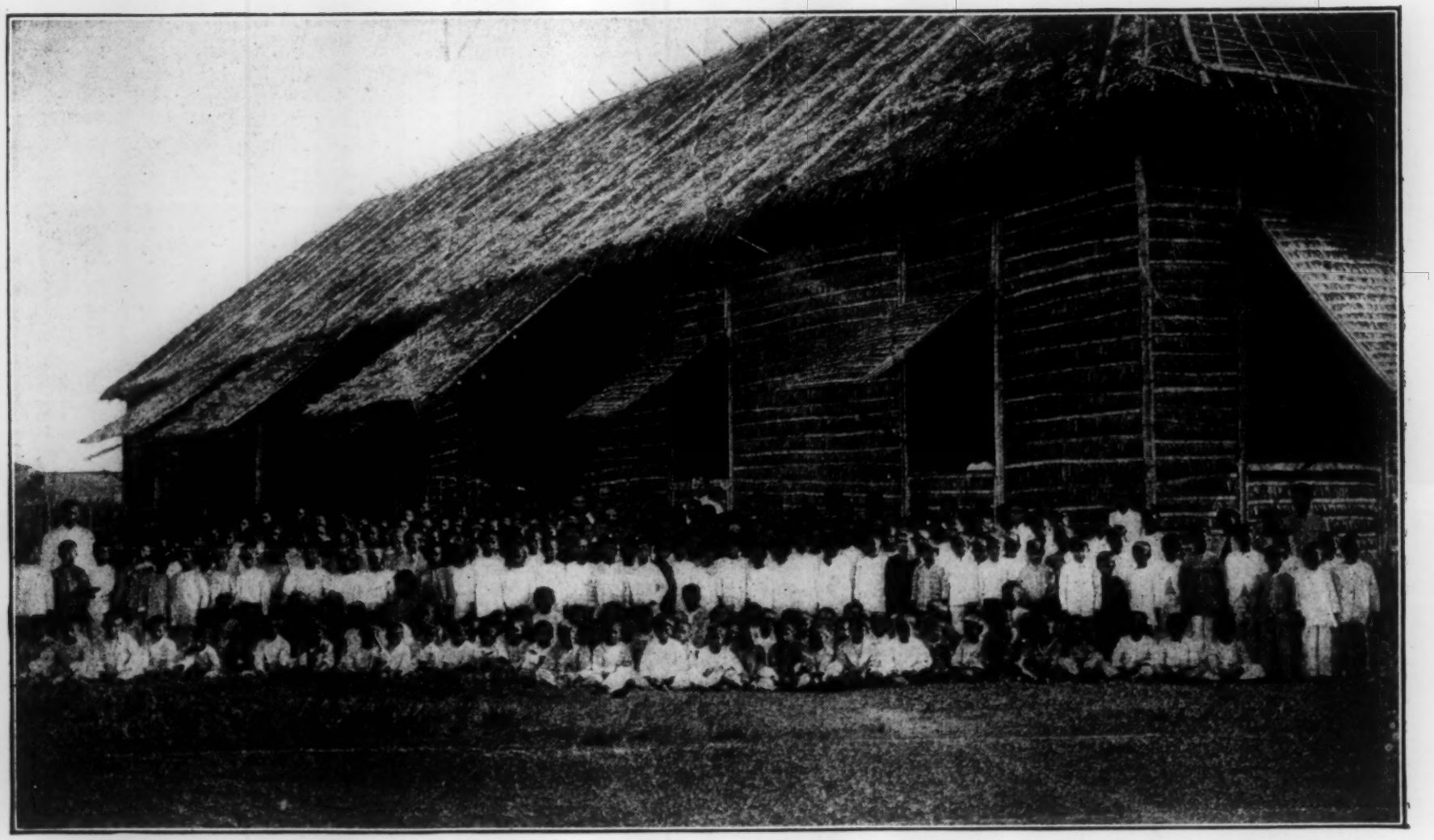
When the insurrection of 1896 broke out, there were eleven hun-

dred and eight Spanish friars in the Philippines. After the awful punishment wreaked upon them during 1896–7, and by withdrawals to Spain and South America, that number was reduced by December 1, 1901, to four hundred and fifty-six. On December 1, 1903, there were but two hundred and forty-six friars left in the Philippines, and of these about eighty were to leave soon, and thirty-two were aged men, too infirm to endure the raw winters of their native land. With American bishops at the head of every diocese, and an American archbishop over them all, the number of Spanish friars is certain to grow less and less. Their power is broken.

They used this power in three ways most oppressive to the people. *They were savagely intolerant.* All the furious bigotry which made the Inquisition a bloody possibility, and ordered *Te Deums* over the awful work of the Duke of Alva, was instinctive to them. Section 226 of the Philippine Penal Code gave statutory form to this implacable hostility to every form of heresy. That section makes it a crime against the government to perform any act of propaganda of any doctrine contrary to, or different from, that established by the state. Whether it was a lad in school or a professional man in the privacy of his own home, no one must hold any opinions not sanctioned by the Holy Roman Apostolic Church. Deportations, imprisonments, death by poison, or by mixing pounded glass with the food of the heretic—these were commonplace means taken by friars to stamp out heresy.

In 1889 Señor Lallare, an ex-friar, and a Spanish companion, Señor Castells, came to Manila to distribute the Scriptures for the British and Foreign Bible Society. Their books were held up in the custom-house. Their lives were threatened. Señor Lallare was poisoned at his hotel (the Oriente) within a week from the day he landed, and his body lies buried in the English cemetery, while Señor Castells was thrown into prison, and only liberated on his giving a pledge to leave the islands and never return. Pages could be filled with the names of men who were deported for the crime of having a Bible in their possession. Rome boasts that all Filipinos are loyal Catholics. It is not true, as witness the tens of thousands daily attending Protestant services; but if it were true it would only mean that "by force and cruelty" a whole people had been dragooned into slavish submission to Rome. The element of loyalty is lacking where liberty is not allowed.

This friar rule was politically oppressive. The friar was the chief civil functionary in the city in which he served as parish priest. Election returns were valueless without his *visé*. No man could remove to another town without his consent. He was *ex-officio* at the head of half a dozen boards, and had the welfare of every family in his hands. If there was a man in his parish whose conduct gave the government uneasiness, the friar made a secret report to the Manila



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ONE OF THE AMERICAN SCHOOLS IN THE PHILIPPINES

authorities on his character and conduct. He struck in the dark. He used this power to wreak his petty vengeance on fathers, husbands, brothers, and property owners who stood in the way of his desires. No man knew what moment he might be stricken down, and only by a fawning attitude toward the friar could he ever hope for immunity from persecution.

This absolute rule over the people was used to extort money. Rivalry between the orders put every friar under whip and spur to secure the last copper for his particular treasury. Marriages yielded immense sums. Tens of thousands could not marry because the fees were so high. Funerals gave rich pickings. Every stroke of the tolling bell cost a *peso* (fifty cents). Prayers at the house ran from three pesos to a hundred, according to the wealth of the family. If the body were taken half-way up the aisle toward the altar it was half as expensive as to have it placed at the front. If the friends wanted a "very solemn" service read, the charge was in proportion to the prayers used and the robes worn, etc. Masses, shrivings, the sale of candles, indulgences, relics, and domiciliary visits of toy images of saints at a fixed rate per hour spent in the home—these and a hundred other means were used to extort money from the people. But that was in the past. In the present this absolute rule is broken. Protestant clergymen are authorized to solemnize matrimony (our own mission has married over two thousand five hundred couples within three years), and their gratuitous services are freely sought by the poor for the reverent interment of their dead; while the Treaty of Paris guarantees, and the constabulary and new American courts secure, religious liberty from one end of the islands to the other. The friars rage, and the religious orders imagine vain things as to a future resumption of the powers they so grossly abused, but the people rejoice, and the wheels of God's new order for the Philippines will not turn backward. Liberty of conscience is so great a boon that the poorer and more ignorant classes find it hard to believe that they may freely enjoy it. An old man drew one of our missionaries aside after a service a few months ago, and pulled a copy of the Gospel of St. John in Tagalog out from under his garments, and, after assuring himself that no one saw them, he eagerly explained that he had been reading in that book just such words as the missionary had preached about. He had worn the binding out, and had rebound it with bark sewed with thin threads of rattan, but he feared arrest every hour, and carried it under his outer garment, suspended from his neck by a bit of bark. Poor old soul! With what inexpressible gladness he heard that he could read it openly, and that while the Stars and Stripes waved over his head he would not be molested.

When one sees how the friars ruled these poor people, the words of Ezekiel to "the shepherds of Israel" come with singular force: "Ye

eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them" (Ezekiel xxxiv: 3, 4).

Spanish and American Officials Contrasted

In the past the Philippines were ruled by a set of short-term officials, who looked upon public office as a source of private profit. Bribery was almost universal. Offices were filled with "favorites." Taxes were "farmed out," or the right to collect sold by auction to the highest bidder, who proceeded to cover his bid by shameless extortions. The governor-general who did not "clean up" a million or so in his two or three year term was deemed "slow." Provincial funds raised for road-making, bridge-building, staying the ravages of epidemics, or furnishing police protection to the people, went into the pockets of a horde of officials and clerks, while diseases swept the people off by thousands, and officials, already enriched by plundering the funds raised for police protection, connived at thievery and protected it for a share of the gains. The judiciary was, with a few notable exceptions, utterly corrupt. It was either the tool of the friar administration, prostituting its functions to the petty ends of the religious orders, or a means of gain to those who sat on the bench. There was a public-school system (since 1863), but it was a farce. Friars controlled the system, and in so far as it was carried out at all, it was for ends and in ways subservient to friar ambitions.

Now all this is changed. A civil service board sits in Manila, and no one can be employed under the government until he has run the gauntlet of a severe examination and proven his fitness for the desired post; and while such a system has its vulnerable points, it is unspeakably better than the old spoils system which it has displaced, both here and in the United States.

No more perfect accounting system can be found in America than that which the auditor and treasurer of the Philippines have devised. Every check and safeguard which is thrown about the custody and administration of the public money of the nation is also provided here. Not only the accounts of the insular government, but the smallest detail of provincial and even of municipal expenditure, are scrutinized by expert auditors sent to each provincial capital once a quarter, and then the entire account so audited passed in review in central auditor's office in Manila. More than a dozen American officials, in various positions of trust, have been tried and sentenced to from one to twenty-six years' imprisonment within the last two years on evidence brought to light in such auditing of accounts. Every centavo

raised for road-making must be spent in making roads! Every peso raised for police expenses must be used to fight ladrones. Our governors are above the faintest suspicion of corruption; the very idea of it in connection with the names of William H. Taft and Luke E. Wright is repugnant to any one who has the smallest acquaintance with the men themselves. The judiciary has been recreated. At least a dozen judges have been brought from the United States, and the administration of justice in the Philippines is as honest and efficient as it is in Maine or Wisconsin. Over eight hundred American teachers, assisted by three thousand one hundred Filipinos, all of whom have been raised up within three years, are now giving free educational advantages to two hundred and forty thousand native children and youths, and all this in the English language!

Manila harbor is being fitted for the immense shipping business of a near future at an expense of over $5,000,000. A sewer system that will cut the Manila death-rate in two a second time since American occupation is being installed at an expense of $7,000,000. A thirty-six mile electric street-car line is being laid in Manila streets by an American firm. A six-hundred mile system of railways on the Island of Luzon is planned for, roads are being opened, bridges built, and the system of postal and telegraph communication perfected. Improvement is the order of the day, and that in all departments. Of course, criticisms can be made upon some of the projects. Much cheap criticism is being expended upon the establishment of a summer capital by government in mountains north of Manila. But such wit is ignorant. It is not acquainted with the tropics. It does not reckon that dollars should never weigh against life or even against working efficiency on the foreigner who comes to the Philippines to help solve the great problems of the Far East.

Christian Work in the Islands

Seven churches, two Bible societies, and the Army and Navy Branch of the Y. M. C. A. are engaged in Christian work here. It can not but be a mistake that so many denominations have rushed in. Four or five well-manned missions would cover all this field, and do it easily. The four principal missions are well manned, and seriously grappling with their work. Two of the missions have one missionary each, and one only three workers. But thus it must be, I fear, until some comprehensive plan of church federation is wrought out and accepted. Named in the order of their *missionary* occupation, the churches at work in the Philippines are: Methodist Episcopal, Presbyterian, Baptist, United Brethren, Disciple, Protestant Episcopal, and Congregationalist. All these are at work at the task of evangelizing the Filipinos, properly so-called, except the Protestant Episcopal and Congregationalist. They have gone past the Catholic Filipino, and be-

Courtesy of Fleming H. Revell Co.

AUDIENCE AT A PROTESTANT SERVICE IN THE PHILIPPINES

gun the task of evangelizing the aboriginal races, the former in Northern Luzon and the latter in Southern Mindanao. At the last meeting of the Evangeligal Union, January, 1904, the number of ordained missionaries and of *Filipino* converts were as given below. This gives very little idea of the work which is being done. It entirely overlooks the work carried on among Americans in Manila and Iloilo, and the work of the two Bible societies, both of which are doing splendid foundation-work in translating and distributing the Scriptures.

Church	*Missionaries*	*Filipino Members*
Methodist Episcopal	10	6,842
Presbyterian	14	1,000
Episcopalian	7	....
Baptists	5	527
Disciple	3	(No report)
United Brethren	1	....
Congregationalist	1	(No report)

Beside these workers, both the Baptist and Methodist Episcopal missions have opened work for women by women, with good results so far as the work has been tried.

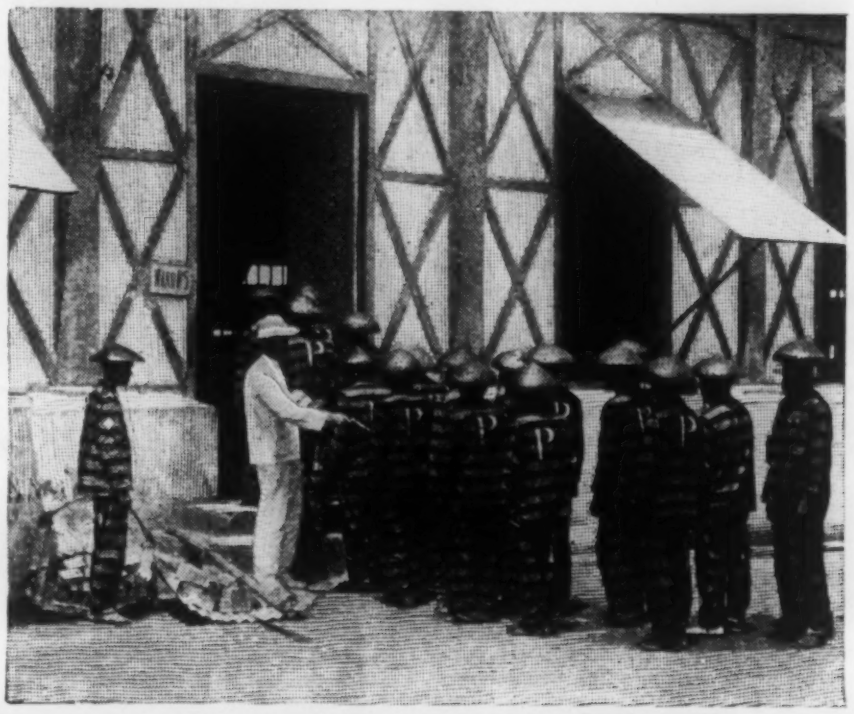
Such ripeness for evangelism has never been seen in any Roman Catholic field. The deep hatred of the friars, the natural curiosity to hear for themselves what Protestantism really is, and the real hunger for a better spiritual life, combine to make the people eager to hear the message. It is not exactly a thirst for the Gospel. It is simply thirst! They are restless, discontented, and ready to listen to the story of a satisfying religious life begotten in the soul by the Holy Spirit.

In our own mission we have about twenty-five thousand hearers every week. This total could easily be ten times as great if we had the speakers. Many hear and go away as soon as they find that they must put away their mistresses, cut off their cock-fighting, and "put away lying" if they come with us. But the earnest souls cut off the right hand indulgences, and pluck out the right eye vices, and enter into the peace which passes all understanding.

A most gratifying feature of the work is its spontaneity. We have never begun work in a city until we had been invited there. We always find a little band of men and women who have been communing together and praying together for more spiritual light. In Malolos, the provincial capital of Bulacan, we had prayed for months for an opening. At last our Mr. Goodell heard of an old lady who was ready to have Protestant services in her house. When he called at her humble home, she received him "as an angel of God." Services were opened at once, and within five months a membership of one hundred and eighty-five had been gathered, and a church seating two hundred had been built with only $50 help from Church Extension funds. Before this place was opened people who lived eight miles away were converted in the house-to-house services, and by the

time the missionary visited them several had accepted the new faith, and in less than three months a larger membership and an equally large church grew up in this new place. Within one year this second church "swarmed off" and the most flourishing church of all has grown up with little help from the missionary in charge.

Sacrifices are cheerfully undergone for their new-found faith. A month ago I addressed an audience in Northern Luzon, and over twenty of those present had walked t w e n t y miles across rice-fields, coming past six large s t o n e churches (of Rome) to hear the Gospel in a poorly lighted bamboo-and-thatch building.



GIVING BIBLES TO FILIPINO PRISONERS

One of our members near Manila gave up his cock-pits, which were yielding about $50 *net* income monthly, and is now cheerfully preaching for nothing but the love of the work.

The eagerness of the people to read the Word of God and pure literature is pathetic. A fair percentage are literate, and we are using our best endeavor to create a literature for them.

It is truly a great contrast that presents itself when one thinks that our lives would have been forfeited if we had attempted such work in the Philippines seven years ago. God has a great work for governments to do. Iniquitous laws must be repealed; righteous legislation must be enacted; abuses gray with age and fenced about with custom must be broken up, and all police power exhausted, if need be, to break up the robber bands which have terrorized the provinces for a century.

God has a great work for the churches to do. They must give the people the Living Word. They must train converts in rational piety. For both government and the churches let all readers of the REVIEW make their prayer unto God, that they fail not.

DOROTHY, THE COMANCHE MAIDEN

BY REV. FRANK H. WRIGHT, OKLAHOMA
Choctaw Missionary Evangelist of the Reformed Church in America

Dorothy was an Indian girl, the niece of Nahwats, a Mexican Comanche. At the time this story begins she was about sixteen years of age, and was a pupil in the government school three miles south of Fort Sill, Oklahoma. Through the influence of the Sunday-school which she attended and the religious services held by various clergymen she was led to the Savior. When I asked her how she came to accept Christ, she simply said, "Through another girl."

The Comanches are a most picturesque and attractive tribe, but until recently seemed to be indifferent to the claims of the Gospel.* Among the pure-blooded Comanches there were at that time but few Christians—probably not over one hundred in the whole tribe of from thirteen to sixteen hundred members. I had the privilege of holding a series of services with these Comanche children at the government school, and Dorothy wanted to be baptized, so I appointed a day to receive her with two other girls, Leora and Taweta.

In order to make the ceremony impressive and permit other Indians to attend, we built an arbor—as an impromptu church—out in the open prairie, between the school and the agency. Rev. and Mrs Walter C. Roe came to assist in the service. When the Indians had gathered, Rev. Roe rose to explain the ordinance of baptism. After he had finished, Nahwats, the uncle of Dorothy, rose and desired to speak a few words. This old Indian chief presented a most striking figure. He was dressed in true Indian style, with leggings of white muslin with wide flaps running down the outside seam. He wore also moccasins and a shirt, while his long, black hair was parted in the middle and braided in two braids which fell across his shoulders and over his breast. One braid was wrapped in red flannel, with charms attached at the end. His face was painted, part a bright red and part a sickly green, while a dark line of India ink was drawn diagonally across each cheek, with a circle of ink on one side and a cross on the other. A handsome red blanket was drawn around him and an aigret was inserted in his hair attached near the scalp-lock. After a moment of silence he said, with an expressive gesture:

"Dorothy is going one road and I another. It is not good. I go with Dorothy."

Coming forward, he presented himself as a candidate for baptism. Then the aunt, who is a full-blooded Indian, seeing her husband take his stand, arose and joined them.

Nahwats had been a gambler, a leader in the Indian religion, and

* Rev. Carithers, of the Reformed Presbyterian Church, has been one of the most successful missionaries among them. Also the Methodists had a good work among the little Washita Comanches, where there are a number of Mexican Comanches.

a mescal eater. The mescal bean is brought from Mexico, and, according to tests by scientists, intoxicates the imagination. It is a deadly poison if taken in sufficient quantities, but the Indians gradually accustom themselves to its use. The mescal eating is accompanied by the beating of the tom-tom, which can be heard for miles. Their worship generally begins on Saturday afternoon, about an hour before sunset, and lasts the livelong night, closing about ten o'clock Sunday morning. Nahwats has told me since that he had determined never to accept Christianity, but, as he says, "he was in the dark pit until the missionaries lifted him out and planted his feet upon the solid ground." The step which he took that Sabbath morning was a difficult one. It cut him off from the past and isolated him from his friends.

DOROTHY AT THE TIME OF HER DEATH

After the baptism of Dorothy and three other Comanches we went to Nahwats' house, where we talked with the other members of the household. These were Dorothy's stepfather, her own mother, her two little sisters, and her three grandmothers. We found them all ready to accept Christ. It seemed like a sudden decision, but we found the secret was that Dorothy had been reading the Bible to them. A Mexican servant said that "far into the night her voice could be heard as she read the Bible aloud to the family." In her quaint English she said to me: "I do not know much, but what I know I try to tell them." Only a little Indian girl, recently converted, and yet she was doing what she could to bring others to the Savior! As I baptized the old grandmothers I could not help wondering if they understood the meaning of the step, but their subsequent lives have been a great rebuke to my lack of faith. Two have passed away to be with their Lord, while the other one still remains. She is a little, old, wrinkled woman who speaks only Comanche, but claims to be white and was probably captured when a child. Whenever she hears of my arrival in the neighborhood she borrows a pony and rides six miles to the mission. She makes a little shelter of poles, throws over it a sheet, strews long grasses on the ground for her carpet and bed, and her home is complete. On Sabbath she attends service, and generally says to me:

"I heard you were coming and I wanted to come. I pray to Pabbi (Brother) Jesus. I love him."

One day when we were holding a testimony meeting at Nahwats' house, Dorothy said that she had many sore temptations which she was trying to overcome and asked our prayers. Some time later I saw Dorothy and her aunt driving the big wagon going to the woods for fuel. Dorothy seemed very sad and downcast, and I said to her: "I want you to know that we are your friends, and if you need help, come to us." Not long afterward, one Sabbath morning when there was no opportunity to preach, I had gathered my Bible and books about me preparing to refresh my own soul, when my former helper rode up to the tent and said in his Western way: "Dorothy is about to make a die of it. Come at once." So I dispatched my helper for a physician, and drove to the post for Miss Adkisson, a trained nurse. When we arrived where the sick girl was we found the family gathered around her. She was very ill, and Miss Adkisson had little hope, but we did what we could to relieve her agony. The doctor soon arrived, and after working for an hour or two over her, he gave up the struggle, saying that it was of no avail. She suffered intensely with pains in her side.

After the physician had given up the fight, Nahwats said: "Mr. Wright, has the doctor done all he can?" When I answered in the affirmative, he requested us to retire and let the Indian medicine men try their skill. I loathed to have them practise their miserable acts on the poor girl, but as protests were useless, and they could not hurt her, we reluctantly retired.

The medicine man took her in hand. He applied his mouth to the sore spot, and by suction and expectorating—crying like some wild beast—he pretended to extract the cause of the pain. It was more than I could bear, and we left for the mission grounds.

But Nahwats sent for me again, and I came the next day. I hastened in to find her gasping for breath. The medicine man sat at her head kindly folding her hands, closing her eyes, and altogether dealing very gently with her. The mother and aunt gathered her things, and as they came across some cherished article they broke out into uncontrollable fits of wailing. I asked her if she still trusted in Jesus, and I can hear the plaintive answer still, as she gasped, with a half sob, "Ye-e-e-s!" We prayed, and soon, with a gentle breath, she passed away. Then the Indians broke out into the most terrible wailing I ever heard.

A rude wooden coffin was made which we upholstered as best we could. The Indians prepared Dorothy for burial—first a white dress, then an Indian suit. When all was ready, Nahwats kneeled beside the coffin, and, bowing down, spoke a few endearing words, and gently kissed the cold cheeks of his beloved niece. Calling the little sisters, Jocksi and Sanookooay, he bade them kiss her, and then, amid heart-breaking scenes, we covered the coffin, and, forming a procession, wended our way

across the valley to the hill that rises on the coast. The Indians who were hostile to Christianity claimed that baptism was a bad medicine, and had brought death. Would Nahwats now turn back? This was a question. At the grave I spoke of the resurrection hope, and we sang one verse of "In the Sweet Bye and Bye." Then the coffin was lowered, and all her belongings were cast into the grave, except her Bible and watch. When all was over I stood looking westward across the darkening valley, so desolate now. Nahwats approached me, and said, in Comanche and the sign language: "Mr. Wright, Dorothy is dead and I am blind. Dorothy is dead, but I will not throw Jesus away; I will hold on to Him." Pointing to his house and lands and cattle, and with one all-embracing sweep of his hand, he said: "All this is nothing to me; Jesus only."

NAHWATS AS HE WAS BAPTIZED

Now the sequel. Through his sins and failures Nahwats is "coming up," as the Indians say. He is growing in grace—praying and laboring for his people. It is now about seven years since Dorothy confessed Christ and four years since her death. During this past year we have baptized some thirty-two Comanches. All this I attribute to the influence of this one life. I have long prayed and sought an entrance to the Comanches, but thus suddenly the work is growing, others are thinking, and what the Lord has still before we can not foresee. Those, once so hard, now seem to be awakening as from a deep sleep. Remarkable answers to prayer and the continued spirit of prayer characterizes the work. Those who are saved are now praying and working for the others. Those who were converted last summer are standing firm and are anxious to serve, others are coming, and what seemed so hard to accomplish before now seems easy because God is working.

All the missions must feel the impetus of this work, and I pray and hope this is the beginning of a work of grace that will extend throughout the tribe. Back of this work is the humble effort of one of God's little one's. What wonders might be accomplished the coming year if we all had the spirit of Dorothy, who said: "I do not know much, but what I know I try to tell them."

A CHURCH THAT SUPPORTS TWO STATIONS

THE STORY OF THE CENTRAL PRESBYTERIAN CHURCH, NEW YORK, AND ITS MISSIONARY WORK

BY BELLE M. BRAIN, SPRINGFIELD, OHIO
Author of "Holding the Ropes," etc.

On Sunday, April 29, 1900, while the Ecumenical Conference was in session in New York, it was the privilege of the writer to attend morning worship at the Central Presbyterian Church, on Fifty-seventh Street. The preacher was the Rev. J. Hudson Taylor, founder of the China Inland Mission, the sermon a never-to-be-forgotten one; yet neither preacher nor sermon made a deeper impression than the offering made at the close—the annual offering of the church for the two mission stations it supports: one in China, the other in Kentucky. In the pews were printed statements with detachable subscription blanks, giving the requirements for both fields during the coming year, the whole aggregating $5,200. After a brief word of explanation by the pastor, the Rev. Wilton Merle Smith, D.D., the collectors passed down the aisles. When they returned the great basins they carried were filled to overflowing with subscription papers and crisp new bank-bills. It was a goodly sight, one of the most inspiring witnessed during the conference. When a count was made, it was found that the basins contained $4,400 in pledges and money, and during the day additional subscriptions brought the sum up to the required amount. A few belated gifts afterward raised it to $5,444.72.

Since that day, which marked an epoch in the missionary history in the church, the work at both stations has grown so rapidly that no less than $10,000 will be needed for the coming year. Fortunately, the growth of interest in the church has so nearly kept pace with the expansion on the field that it will not be much more difficult to secure $10,000 now than $5,200 four years ago.

Ten years have now passed since Central Church began the experiment of maintaining its own stations and supporting its own missionaries under the auspices of the Presbyterian Boards of Home and Foreign Missions, yet entirely without cost to them for salaries or running expenses. The total amount expended during the ten years aggregates $45,000, and the experiment has proved eminently successful. At Hyden, in Leslie County, Kentucky, two men, one an ordained minister, and five women, are at work among the mountaineers, and at Hwai Yuen, China, three ordained men, one physician, and four women are breaking the Bread of Life to the unsaved millions in the province of Anhui.

Meanwhile the church has not been unmindful of the heathen at its doors. True to the Divine program of missions laid down by the Master in Acts i : 8, it began at Jerusalem, endeavoring first of all

to give the Gospel to the unsaved masses in its own home city. The mother church on Fifty-seventh Street not only reaches out to those in its own vicinity who have no church home, but conducts missions at two points in the city where the need is great and the opportunity wide. One of these, Mizpah Chapel, the oldest child of the church, works among self-supporting, self-respecting bread-winners; the other, Wilson Memorial Mission, begun about twelve years ago, is a Gospel rescue mission with a service every night in the year on West Forty-second Street, near "Hell's Kitchen." The former is maintained at a cost to the church of from $3,000 to $3,500 a year, while the annual expenditure for the latter amounts to from $4,000 to $4,500.

Notwithstanding the great interest in the special work on the home and foreign field, nothing connected with the mother church has been allowed to suffer. The regular benevolent contributions, including the annual offerings of from $2,500 to $3,000 each for the general treasuries of the Home and Foreign Mission Boards, have steadily increased, and there has been no lack of money for running expenses. Not long ago, when it became necessary to make alterations in the church edifice, the amount required for the purpose—$28,000—was secured without difficulty. Thus, Central Church is conclusively proving that "religion is a commodity of which the more we export the more we have remaining."

The Inception of the Special Work

The forward movement for home and foreign missions which has been so blessed in Central Church had its inception in the Christian Endeavor Society, and owes its success in large measure to the indefatigable work of Mr. W. L. Amerman, widely known in Christian Endeavor circles as the originator of the Tenth Legion and many other novel schemes for advancing the cause of missions.

During the first four years of its existence the Christian Endeavor Society did nothing for missions because the work of the women's, young women's, and children's organizations, together with the Sunday-school, was supposed to cover the ground. In the autumn of 1891, however, a missionary committee was appointed, with Mr. Amerman as chairman. The first work attempted was the raising of funds by the "five-times-two-is-ten" plan, in which each one who participates agrees to give two cents a week himself, and collect two cents from each of four friends, making a total of ten cents a week. During the first year nearly $500 was raised in this way, and a great deal of interest in missions resulted.

On April 29, 1892, at a missionary rally conducted by the committee and addressed by several notable speakers, Miss Margaret W. Leitch, of Ceylon, suggested that the society support its own missionary. This aroused great enthusiasm, and in the autumn, when pledge-

cards were distributed, monthly payments for the support of "our own missionaries" were promised, aggregating more than $400. This fund was popularly known from its object as the "O. O. M." (Our Own Missionaries) Fund.

Shortly after this the idea was conceived of asking the entire congregation to join in the work. The plan met with the approval of many, and in the summer of 1893 Mr. Amerman began to push for definite action on the part of the church. Members of the session were visited, one by one, and the facts laid before them. Finally, in November of the same year, the session took formal action sanctioning the plan of the church supporting its own missionaries under the auspices of the mission boards, and authorizing the appointment of a general missionary committee representing all sides of the church life to take charge of the work.

Here for a time the matter rested. The needs of other work were so pressing that it seemed impossible to find an opportunity for launching the new project. At length, however, the way opened, and at the midweek prayer-service on March 14, 1894, a circular letter signed by the pastor having previously been sent out, the whole matter was thoroughly discussed by the congregation. Tho the plan had assumed far larger proportions than at first, and now included the sending out of missionaries to a definite center in both the home and foreign fields, for which the church should ultimately become wholly responsible, it met with hearty and enthusiastic support. Before the meeting closed the sum of $866 had been subscribed. This was subsequently raised, without solicitation, to $1,500, which, with the O. O. M. Fund of the young people, made a total of $2,000 available for the first year's work.

The Home Mission Station in Kentucky

The selection of a home missionary field, adapted to the development of a new work distinctively their own, proved at first a difficult matter. But God, who had planted the purpose in the hearts of his children, was preparing a field for them, and by and by the call came to enter it.

In 1894, while the committee of Central Church were earnestly seeking for guidance, the Rev. Donald McDonald, D.D., Presbyterian Synodical Superintendent for Kentucky, visited Hyden, a little mountain town sixty miles from any railroad, in the southeastern part of the State, near Hell-for-Sartin Creek. For ten years the locality had been the storm-center of one of the bitterest of Kentucky feuds, and malice and revenge burned in the hearts of the people. Neither life nor property were safe, and the prospects were that there would be bitter strife for years to come.

With indomitable courage and rare tact Dr. McDonald began at once to preach to these people. So greatly were his efforts blessed of

God that nearly the whole town came to hear him, and many signified a desire to lead a better life. Ere long a little church was organized with twenty-five members, and there began to be a desire for a church building and a school. At the end of a few weeks Dr. McDonald left them with a promise of assistance, but, alas! the Board of Home Missions was heavily burdened with debt and could undertake no new work whatever. But not long was the little mountain flock to be left without a shepherd. In the good providence of God, Central Church heard of the need and came forward with offers of assistance, which were at once accepted.

At first it seemed impossible to find any one willing to go to so difficult and isolated a field, but at length the services of the Rev.

THE MOUNTAIN MISSION FIELD IN HYDEN, KENTUCKY

Alexander Lindsay, a young Scotchman about to complete his course in Danville Theological Seminary, were secured. Early in January, after a wedding journey of twelve hours' duration over rough mountain roads in a mule wagon, he and his bride arrived in Hyden and entered ponu the work with vigor. Preaching services were at once begun, a Sunday-school and Christian Endeavor Society organized, and a little day-school opened by Mrs. Lindsay, who was an experienced teacher. Ere long the battle waged against violence and crime by the Bible and the spelling-book was on in earnest, and as the months went by evidences were not wanting that the forces that make for righteousness would ultimately triumph.

By 1896 the work had progressed so favorably that Central Church undertook the erection, on ground furnished by the people of Hyden, of a commodious chapel-school containing a large audience-room and two good-sized classrooms. In October, Dr. Smith, pastor of the

New York church, made the long and tedious journey to Kentucky to dedicate the new building and conduct special services in it. The erection of the chapel marked a new era, not only in Hyden, but in Central Church as well. The visit of the pastor resulted in a sympathetic knowledge of the needs of the field that greatly strengthened the tie between the church and its mountain station. When Dr. Smith gave his report on his return it created great enthusiasm, and the bell, organ, books, and furniture required for the complete equipment of the building were quickly promised.

THE CHAPEL-SCHOOLHOUSE AT HYDEN, KY.

On October 13, 1896, two days after the dedication of the chapel, another step was taken in advance by the opening of a school in one of the new classrooms, and the employment of a competent lady teacher to take charge of it. At first there were many hindrances to success, but at length the work came to be regarded with such favor that in September, 1897, the local school trustees asked Mr. Walton, the missionary then in charge of the station, to assume the care of the public school. This he agreed to do, and since that time two schools have been held, the free school from August to January, the church school from January to May. The latter, known as Hyden Academy, is a pay school, a small tuition fee being charged for each pupil.

SENIOR STUDENTS IN THE HYDEN ACADEMY

Both schools are often crowded to their utmost capacity, and are deservedly popular. In 1900, to meet the growing demands for education, Central Church found it necessary to enlarge the chapel by the addition of a wing, providing extra class room. It has been neces-

sary, too, to increase the teaching force, so that instead of one lady assistant there are now three busily at work, besides the principal.

One sad incident connected with the school work was the death of Miss Anna C. Giddings, a devoted member of the Christian Endeavor Society of Central Church, who volunteered for work at Hyden. Tho in perfect health at the time of her departure from New York, she was stricken down with typhoid fever and died after three months' service in the field. Her work, however, has not been in vain. So keen was her interest in the neglected mountain girls that next August a boarding-school for training them in domestic matters will be opened in Hyden, bearing the name "Anna C. Giddings Memorial Home."

Another important work undertaken by Central Church in connection with their mountain station is that of itinerating in the districts surrounding Hyden. Since February, 1901, a special missionary has been employed for this purpose. During the week he devotes his time to carrying the Gospel to the people in their mountain homes, and on the Sabbath to conducting services at the little hamlets around Hyden—Wooten, Flaccy, Dry Ridge, Cut Shin, Hell-for-Sartin, and Bull Creek.

The ten years' work carried on at Hyden by the devoted workers of Central Church has literally transformed the little mountain town. Through the influence of church and school a great change has been wrought in the tone of public opinion, and the once lawless community has gained the reputation of being "one of the quietest towns in the mountains." There have been marked changes, too, in a material way. A long-needed bridge across the creek, built during the first year at the suggestion of the missionary, new board walks put down soon after, the advent of steam-power, the manufacture of bricks, the issuing of a weekly paper, *Thousand Sticks*, and the erection of a substantial new court-house are all indications of material prosperity. Hyden is proving that the "Gospel has a promise for the life that now is, as well as for that which is to come."

The Foreign Station in China

Less than a year after the work was inaugurated at Hyden under the Board of Home Missions, Central Church entered upon a similar work in China under the Board of Foreign Missions. The field chosen was Peking and the Rev. Charles Otis Gill and bride were commissoned as the church's representatives. A solemn farewell service which deeply stirred all hearts was held on September 29, 1895, after which the young missionaries, followed by the prayers of the church, set sail for their distant field. On November 22d, just as the gates of the city were closing for the night, they entered China's capital, to assist in the stupendous task of evangelizing China's millions. Little did they guess that one year later, to the very day, they would again pass

through the gates of the city, this time to begin the long journey of ten thousand miles toward home.

On their arrival at Peking they entered zealously upon the study of the language, and endeavored to assist the missionaries there in many ways. All went well with them until the summer of 1896, when Mrs. Gill contracted typhoid fever. Her life was spared, but her nervous system so completely shattered that recovery on the field was impossible, and there was nothing to do but return to America.

It was a great blow to the church at home, this sudden reversal of their plans, and many friends of missions who were watching the experiment wondered anxiously whether the interest was strong enough to stand the strain. But the hand of God was in it all. There was a great work to be done by his servants in Central Church, but before they could be entrusted with it, the stability of their purpose must be fully tested. It was necessary for them to learn, thus early, that in every mission station there are times when God says "Stand still" as well as when He says "Go forward," and that missionary money must frequently be used in caring for broken-down missionaries in the home land as well as for supporting active workers on the field.

CENTRAL CHURCH MISSIONARIES IN CHINA

Rev. and Mrs. James B. Cochran, Rev. E. C. Lobenstine, Miss Lobenstine, Rev. Du Bois Morris, Dr. and Mrs. Samuel Cochran.

Most nobly did the church abide the test. Tho their missionaries had been returned to them, and the future of their foreign enterprise was completely hidden, they felt that the great commission had neither been modified nor withdrawn, and patiently waited for the guiding hand of God. Ere long their faith received a rich reward.

At the end of six months, Mrs. Gill being still too ill to return to China, and Mr. Gill being unwilling to have their furlough extended, these two devoted workers severed their connection with Central Church and the Board of Foreign Missions, and took up home missionary work in Vermont, where eventually Mrs. Gill was almost completely restored to health.

Meanwhile continuous prayer was ascending to God from earnest hearts in Central Church concerning the future of their foreign work. At length, early in 1898, the pillar began again to move forward, and certain providential indications led to the selection of two young men

to represent the church in China—the Rev. Edwin C. Lobenstine and the Rev. DuBois S. Morris, who purposed to go out unmarried, and agreed to place themselves in the field if the church would sustain them there. Owing to political complications, it was thought best to send the new missionaries to Nanking, a station of the Presbyterian Board in Southern China, rather than to Peking in the north, the idea being to have them remain in Nanking until they had mastered the

THE CENTRAL PRESBYTERIAN CHURCH OF HWAI YUEN

language, and then push on to Hwai Yuen, an unoccupied field in the province of Anhui, where the foreign station of the church could be established.

On September 12, 1898, Messrs. Lobenstine and Morris, accompanied by Miss Rose Lobenstine, a sister of the former, who went out at her own charges, set sail for China, and were soon busily at work acquiring the language at Nanking. As the months passed by, and the time approached for opening the station at Hwai Yuen, the church began to feel that for the safety of the missionaries and the good of the work, a competent physician should be added to the force. For this purpose an additional $1,200 was raised, and the services of Dr. Samuel Cochran, a gifted and godly young physician, were secured. Through the liberality of Mr. William C. Lobenstine, father of two of the missionaries already in China, Rev. James B. Cochran, a brother of Dr. Samuel Cochran, who also desired to go to the foreign field, was added to the little band.

On August 19, 1899, the two young brothers and their brides set sail for China. In October, shortly after their arrival at Nanking, Messrs. Lobenstine and Morris made their initial visit to Hwai Yuen, where a beginning was made by leasing a chapel in which services could be held. After their return, native helpers were sent out from time to time to preach in this chapel and prepare the way for its permanent occupancy by the foreigners.

Early in the year 1900 a most notable event occurred—the baptism of Mr. Liu, the first convert from Hwai Yuen. This man, who was a leading apothecary of the place, had asked for baptism when the missionaries were there some months before, but knowing how disastrous it would be for the first convert to prove unworthy, it had been deemed best to defer it for awhile. At length, however, when he came to Nanking and passed a searching examination before the native church, they decided to grant his request, and on April 29, 1900, the memorable Sabbath during the Ecumenical Conference, while the church at home was dedicating its offering for the work, Mr. Morris was receiving the first-fruits of the mission at Nanking. Accepting it as the seal of Divine approval, the little group upon the field and the godly workers in the church at home, with glad hearts thanked God and took courage.

MR. LIU
First Hwai Yuen convert

It was hoped that by the autumn of 1900 Messrs. Lobenstine and Morris, accompanied by Dr. Cochran, might make an extended stay in Hwai Yuen, but, alas! once more the faith of the church was to be tested. The summer of 1900 brought the siege of Peking and peril to the life of every missionary in China. Fortunately no harm came to the representatives of Central Church, tho, in company with many others, they were obliged to withdraw for a time to Japan. The anxiety at home concerning them was very great, however, and the church was moved to pray as never before, learning lessons that it could have been taught, perhaps, in no other way. Toward the close of the year the entire party returned to Nanking, and settled down again to a season of work and study.

From this time on the work has progressed most favorably. In October, 1901, the opening of the new station having been authorized both by the Central China Mission and the Board in New York, Messrs. Lobenstine and Morris arrived at Hwai Yuen, and took up their permanent residence there. Not long after they were joined by the Cochran brothers.

In the autum of 1902, under the escort of Dr. Cochran, the Cochran ladies and their three little children, who had remained in Nanking until the work was fully established, embarked on two house-

boats for Hwai Yuen. A sad incident of the long and tedious journey was the death of little Harry, son of Rev. and Mrs. James B. Cochran, who was stricken with dysentery as a result of the drinking-water becoming infected while their boat was caught in a jam on the Grand Canal. Outside the city of Ching-kiang Pu, in a small bamboo-fenced plot, already hallowed by the burial of the little daughter of another missionary, the body of the beloved child was laid to rest, there to await the resurrection dawn. Sore as the sorrow was, it served to form another link binding the home church more closely to the workers in the field. The lonely little grave in inland China has preempted the territory for God and given a new incentive to effort.

At the present time the work of the station is in a most prosperous condition. From the very beginning there have been many evidences of Divine favor resting upon it. In February, 1903, the medical work, which has been most successfully carried on by Dr. Cochran, received a valuable reinforcement by the arrival of Miss Rose Hoffman, a member of the Christian Endeavor Society of Central Church, who resigned her position as head nurse in charge of the operating pavilion of the Presbyterian Hospital in New York City to take up work in China.

The greatest needs of the station at the present time are a permanent building for the hospital, and comfortable, hygienic houses, within a walled enclosure, for the missionary families. The entire cost of the hospital—land, building, and outfit—has been promised by Mr. William C. Lobenstine, and Central Church has been slowly accumulating money for the missionary houses, but owing to the great difficulty of purchasing real estate in China but little has as yet been accomplished along this line. One piece of land has, however, at length been acquired, and during the coming year the first residence will be erected on it.

How the Interest is Maintained at Home

In the church at home, information has been the key to interest; "prayer and pains through faith in Jesus Christ," the secret of success. The details of the work at both stations are kept constantly before the people, and every item of interest at once reported to them. This is largely accomplished through the monthly missionary concerts, where letters are read from the missionaries, and stereopticon views shown, illustrating the work both at Hyden and Hwai Yuen. In addition to this, an annual report, most beautifully illustrated, has been issued in April each year since the beginning, telling of the work at both stations in detail. During the summer months, when the congregation is scattered, interest is kept up by the sending out of a bulletin supplementing the annual report, and taking the place of the monthly concert.

As far as practical, the church is brought into direct personal contact with the workers in the field. With this end in view, Messrs. Lobenstine and Morris spent six months with the church before going to China in 1898, and three at least of the missionaries at Hyden have been brought to New York by the missionary committee of the church, to tell the people about their work. Twice, also, representatives of Central Church have gone to Hyden—Dr. Smith in 1896, and two delegates returning from the Nashville Christian Endeavor Convention in 1898.

Great stress has been laid upon prayer. In every report sent out the church is urged to be instant in prayer, and the people are constantly reminded that the success of the work largely depends on their faithfulness in the ministry of intercession. Prayer cycles are issued from time to time, specifying definite objects for which to pray each week, and small cards containing prayer topics for daily use are given to the supporters of the "Our Own Missionaries'" enterprise, with the request that they be kept in the Bibles and used daily "when thou hast shut thy door."

The remarkable financial results have been attained largely through constant emphasis laid upon the matter of systematic beneficence. Money has been raised by the methods already referred to—the monthly pledge system ("O. O. M. Fund") and annual subscriptions. As a result of systematic effort to secure something from every one, the giving has not been confined to the wealthy few, but almost every family has had a part in it. This is one of the secrets of successful missionary finance.

THE MISSIONARY OUTLOOK IN NORTH JAPAN

BY REV. CHRISTOPHER NOSS, SENDAI, JAPAN
Missionary of the Reformed Church in the United States

Tohoku, as the northeastern part of the main island of Japan is called, has been little visited by tourists, being too far away from the ordinary route of travel through the Far East. To reach Sendai, the principal city of the north, requires a tiresome journey of twelve hours by rail from Tokyo, and there is really little to attract visitors, unless it be Matsushima, a group of beautiful, pine-covered islets in a quiet corner of the Bay of Sendai. The comparative seclusion of Tohoku and its consequent inaccessibility to the reader of missionary literature may justify the appearance of this sketch.

Going north from the capital, the "Japan Railway," at a distance of about one hundred miles, crosses a watershed, and brings one into the first of the six prefectures which constitute Tohoku; a hundred miles farther it approaches the east coast and passes through the metropolitan city of Sendai, whence it goes on still two hundred miles

farther to reach its terminal at Aomori, the port at the northern end of the island. North Japan is, accordingly, three hundred miles long, or about as long as Pennsylvania. It is rather more than half as broad, and its population, about five million, is about as dense as in the southern part of that State.

The climate is damp and chilly. In the interior snow falls to an extraordinary depth in winter, so that the peasants, both men and women, have to wear trousers over their *kimono*. In summer there is more rain than sunshine, and if the rice crop fails, as it did in 1902, it is for lack of warmth, not for lack of moisture. Silk is a great staple, and where the silkworm thrives best there the people are most prosperous, and the church makes most rapid progress. The fishermen along the coast are a degraded class, and very difficult to reach.

As compared with the south, the economic development of this region lags behind. Politically, too, North Japan has suffered for its obstinate loyalty to the old régime in the revolution of 1867. The northerners speak a wretched dialect, hardly understood by the brilliant southerners, who have made new Japan. They seem slow and dull, but are characterized by remarkable constancy and perseverance. There is reason to believe that the north may yet produce the finest type of Japanese character.

"THE KING OF OSHU"
A statue of Lord Date, of Sendai, who sent an envoy to Pope Paul V. in 1615. The image was made from life

A residence of eight years in this region has convinced the writer that in some important respects the Japanese government has surpassed its models. It is not necessary here to speak of its diplomatic and military successes abroad. But at home, in sanitation, in education, and in postal organization it has been no less successful. The black plague, which even in British India claims half a million of victims in a year, has been stamped out more than once in the heart of Japanese cities, and other preventible epidemics, which even in America cause us such immense loss, are effectively quarantined. The postal system, including universal free delivery, all telegraphs and telephones, and the express business, serves the public better than we are served by our limited postal facilities and our warring corporations. In

Japan the government has the best of everything and attracts the ablest men to its service. But too few capable men engage in productive business. The peasants, artisans, and tradesmen, working, as they do, seven days a week, are, as a class, stupid and shortsighted, despite all the schooling the government provides. They have no spiritual resources, except the effete idolatry and superstition to which their Buddhist guides have abandoned them. The Japanese themselves have noted that where Buddhism is most flourishing immorality is most rife. The only thing that holds the nation together at this time is its intense patriotism, which prompts a desire to win the respect of the most advanced Western nations.

In the last few years a great wave of ethical discontent has passed over the country. The revival of moral feeling has been helped by the educational scandal. When it was discovered, two years ago, that high officials had been systematically bribed by the publishers of text-books used in the public schools, the government proved its efficiency by punishing them without fear or favor, while the public, taught to regard educators as the guardians of the national code of morals, and influenced by the traditional contempt for money, was profoundly shocked. It happened that many educators who had insisted on the sufficiency of the nationalistic principle and conspicuously opposed Christianity were disgraced, while Christian officials and those who had shown sympathy with the Christian cause stood unscathed. This has deepened the impression, produced by the conduct of missionaries and converts, that Christianity is the greatest of all moral forces. It is not necessary to tell the people that Buddhism and Nationalism have been found wanting. The positive preaching of the Gospel brings out more responses than the Christian worker can properly attend to.

The first Christian missionary movement to reach the north in the present era was that of the Greek Church, which is now stronger in the vicinity of Sendai than anywhere else in the empire. The Russian missionary, Nicolai, has not sought the assistance of other foreigners, but has chosen to work entirely through his native clergy. The result is that the spiritual tone of his flock is low. The war with Russia naturally involves distrust of the Greek Christians, but Bishop Nicolai's sagacity has minimized the loss. He has instructed the believers to pray for Japanese victory, but told them frankly that during the war he would not attend services in the Tokyo cathedral, because as a loyal subject of the Czar he could not join in their prayers. The Japanese are chivalrous enough to admire him all the more for this. We are all indebted to him for the object-lesson he has given. The government, in an order issued on February 19th, warns the [Buddhist] priests that while it is at war with a foreign government it is not at war with foreigners as individuals, or with their religion. The

implication is that they must refrain from agitation against the Greek Christians.

French priests are well distributed among the principal towns, and their self-denial wins the admiration of many; but the traditional suspicion so persists that the French mission has not been as successful as the Russian. A few nuns conduct an excellent school for girls at Sendai.

The Protestants are divided among eight or nine missions. Of these by far the strongest is that of the [German] Reformed Church in the United States, which denomination concentrates the greater part of its foreign missionary effort on North Japan. Since this is the writer's own mission, in regard to many points he will make a

A GROUP OF WORKERS OF THE REFORMED CHURCH OF NORTH JAPAN

brief description of its work and prospects do for all. This does not mean disparagement of the very similar work being done by the foreign and native evangelists of other missions, or of the very valuable services of the Methodist and Baptist ladies in the education of girls.

The prefecture nearest Tokyo, that of Fukushima, seems ripest for the Gospel. The provinces on the west side, fronting the Sea of Japan, have been most inaccessible, and, partly on account of the missionaries' neglect, partly on account of the people's conservatism, remain up to this time practically unevangelized. But the city of Sendai, on the east side, is probably more under Christian influence than any other city in Japan.

This city, which is not much older than Boston, has had Christian associations from the start. It was founded about three hundred years ago, on the edge of the great plain of Miyagi, by a famous chieftain named Date, who, as "King of Oshu," had diplomatic correspondence with his contemporary, Pope Paul V. That was just before Ieyasu put an end to the intrigues of the Romanists and sealed up the coun-

try. Among Sendai's treasures are found a beautiful oil portrait of Pope Paul V., an illuminated document giving the freedom of the city of Rome to Date's representative, crucifixes, etc.

The city now has a population of about eighty thousand, not including the suburbs, a garrison of many thousands of conscripts, and thousands of students in public and private institutions of all kinds.

The missionaries and three or four teachers employed by the government are the only foreign residents. When, in 1899, the treaties granting foreigners the right of residence in any part of the country went into effect, the people expected a great inrush. The fact that not one foreigner came to do business convinced them that their country was not coveted as much as they had imagined. It may be more than a mere coincidence that the revision of the treaties was so soon followed by a Christian revival. Anything that diminishes the dread of being overwhelmed by foreigners and so disposes the Japanese to consider Christianity on its own merits is an aid to our cause. The fact that the American missionaries in Sendai are the only representatives of their country there has given them great social influence, for America is highly respected as a nation. Opportunities thus afforded have been wisely utilized under the leadership of Dr. DeForest, of the American Board, and one of our Japanese Christians who served for some time as assistant to the mayor. The general desire for social fellowship with us has had the result that Sendai society pretty definitely puts its ban on concubinage and on certain convivial customs. Visits of distinguished Americans, such as Minister Buck, of the legation at Tokyo; President Jordan, of Stanford University, and Professor Wright, of Oberlin College, prepared the way for the magnificent reception given by the city to Dr. Charles Cuthbert Hall last year, whereby he was enabled to preach the Gospel to many of the most intelligent citizens.

Another encouraging feature is the spirit of harmonious cooperation that characterizes the missionary community. Seven missions are represented in the city. With the exception of the Episcopalians, all the missionaries and native Christians unite heartily in regular meetings for prayer, and, since last fall, all use but one hymn-book. Special evangelistic movements are conducted in common. The missionary community owns a tent, in which meetings for the crowds that gather on various festival occasions are held. The missionaries also own a house, in which the most pitiable cases of poverty that are discovered in the city are cared for. In these enterprises Rev. E. H. Jones, of the Baptist Missionary Union, has been the leader. Where such evidences of unity exist, division into denominations is not so great an evil as some people imagine.

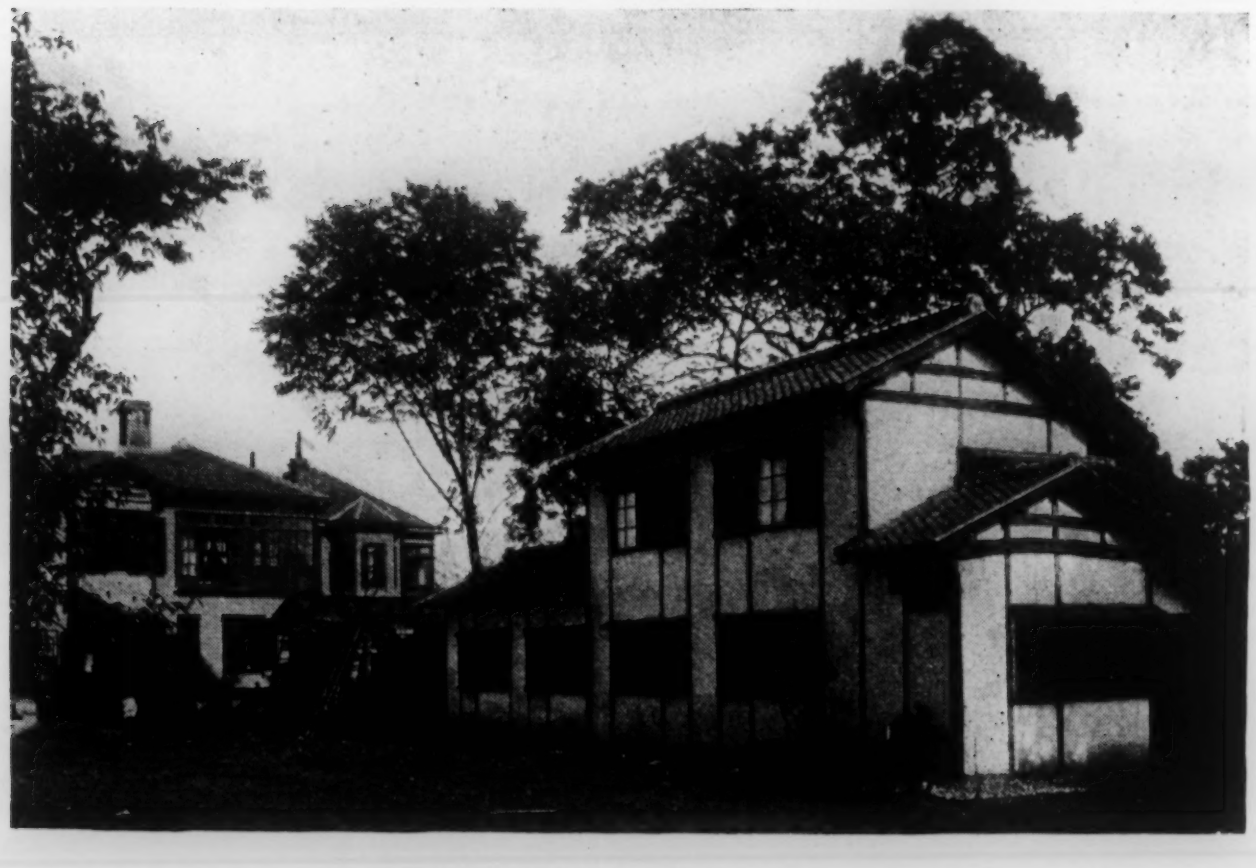
The oldest church was founded by Japanese evangelists several

years before the first missionaries arrived. Just twenty-five years ago two young men connected with the *Nihon Kristo Kyokwai* (Reformed and Presbyterian Church) visited the city for the first time. Two years later the Nibancho Church was organized. In 1885 the church asked the mission of the [German] Reformed Church to come to its assistance. Early in its history it had bought out a defunct Buddhist temple in a back street. This has now become a principal thoroughfare, and the site is one of the most valuable in the city. With the aid of the mission, a brick church was recently erected on it at a cost of $8,000. It is the central rallying-place for the Protestants of the city, and is often used for interdenominational meetings. The total attendance at various meetings on a Lord's Day sometimes exceeds sixteen hundred. The local congregation has been financially independent for years.

Altogether there are ten congregations in Sendai. Next to the public offices, the Christian churches and schools are the most prominent buildings. About one-fourth of the children of the city are reached by the Sunday-schools.

The Reformed Church Mission has here two of the largest Christian educational institutions in Japan. North Japan College, or *Tohoku Gakuin*, will soon be enlarged, so as to have a capacity of four hundred students. Miyagi Girls' School has room for two hundred pupils. Two other girls' schools, Baptist and Methodist, are doing invaluable work, each of a distinctive character.

North Japan College is the only Christian school for young men north of Tokyo. The management is in the hands of a self-perpetu-



THE BIBLE WOMEN'S HOUSE AT SENDAI, JAPAN

ating board of directors, composed half of Americans and half of Japanese. This arrangement has proved very satisfactory. It may well be added in this connection that the Japanese who held property for the mission until a corporation could be chartered were entirely honorable. The affair of the Doshisha has bulked too largely in America's eyes if it has given the impression that the Japanese generally are characterized by a light regard for the obligations of a trust.

The president of the college, Missionary Schneder, enjoys the confidence of the Japanese to an extraordinary degree, and has gathered about him a brilliant and devoted company of native professors. The dean of the faculty is a Japanese evangelist's son, who took his doctor's degree at the University of Bonn. Four others have studied in America. Nine, including these five, are zealous and acceptable preachers.

Young men whose relatives are unable to pay their expenses at the college, or unwilling to do so because it is a Christian institution, are aided by an industrial home, which furnishes cheap, wholesome boarding, and pays regular wages for three hours' work a day. The chief industries are printing, newspaper delivery, dairy, and truck-farming. Spiritually and morally the home has been a decided success.

In the general or academical course, which takes five years, the English language is thoroughly taught. It is made a specialty in the literary or collegiate course, of three years, which prepares the student for the regular theological course. The aim of the institution is to develop Christian leaders, and no man is intellectually fit to be a spiritual leader in Japan to-day who thinks only in Japanese. It is also a fact that our most forceful men in North Japan are those who have supplemented their training by travel abroad. It is accordingly a part of the mission's policy to send promising teachers or evangelists, who have been tried and found faithful, to America for postgraduate work or observation. It is of course true that scholarly evangelists must live and work under the pressure of a strong temptation to enter the service of the government. As professors, most of them could at least double their salaries. It is doubtful if average American ministers in similar circumstances would show a devotion equal to that of our evangelists in North Japan. And it is debatable if the policy of giving evangelists barely living salaries is the best way to hasten the financial independence of the native Church. At any rate, our experience proves that the English-trained evangelists average highest in practical efficiency.

It is at once the strength and the weakness of the Japanese Church that it is composed so largely of the classes that move about from place to place. It is so hard to reach the old residents who live by the graveyards of their ancestors. In many a place the local congregation

consists entirely of people who have moved in from other provinces. This is the strength of the Church, because, as in the apostolic age, the seed is widely sown. It is a weakness, because it is difficult to build up permanent churches with such impermanent material. In this may be found the explanation of the fact that the Church is so strong among the Japanese officials and merchants in Formosa, and so weak among the peasants and shopkeepers of North Japan.

In America pastors study how to get the young men. In a church in Sendai we have to be on our guard lest the students come in so fast as to swamp the congregation. Let it not be supposed that it is English that the students want. They want religion. In the spring

THE FIRST CHRISTIAN CONVERTS IN A COUNTY WITH 60,000 POPULATION
A farmer, his wife, mother, daughter, and four sons. The young man standing, first became a Christian in Sendai

vacation last year the Student's Young Men's Christian Association of Sendai arranged, after the manner of a summer-school, a course of lectures on Christian themes, occupying three hours daily for a whole week. Two hundred and forty students, most of whom came from the public schools, attended these lectures faithfully, and paid for the privilege.

Another straw that shows which way the wind blows is this: there are three daily newspapers in Sendai. The one owned and edited by Christians is now the best and most influential. The Buddhist organ, noted for its readiness to print calumnies about the missionaries, has lost ground, and is now the weakest of the three.

Such evidences of a trend in the direction of Christianity are

cheering, but the stubborn fact remains that the number of self-supporting churches is not increasing rapidly. The seed has been sown and the harvest is ripening. The Christian religion has won the confidence of the best people in the land. But the work of establishing churches has scarcely been begun. A more determined effort must be made to reach the permanent population.

In this work we depend mainly on the local evangelist, but he needs to be supported from the base of operations. Frequent visits by missionaries and professors have the effect of helping to sustain his faith, and strengthen his hold on the people. His work may need to be supplemented by a traveling evangelist having the special gift of moving people to a decision. Last fall our mission engaged Mr. Kimura, a former student of the college, and afterward a student at Moody's Bible Institute at Chicago, to do this kind of work. In a little over two months he visited forty-seven stations and secured the names of eight hundred and fifty-eight new seekers. The work is not accomplished by any one man or through any one method. Success depends on combining different kinds of agencies. There are at least two country districts in the prefecture of Fukushima in which Christianity has become the dominant religion.

The following incident is instructive. Just a year ago a farmer from West Okitama County, on the west side of the island, came over to Sendai and asked me for baptism. I was amazed, because I had long grieved over the fact that, so far as I knew, there was not a single Christian in his county, the population of which is sixty thousand. He is an earnest, conscientious man, the father of a large family of boys. The oldest, whom he sent to a government college, was ruined and finally put into the penitentiary. The second came to Sendai as a student, and was baptized by me at our East Sendai chapel. It was the admirable conduct of this Christian son that moved the father to wish that all his sons might become Christians. Then it occurred to him that if he wished them to be Christians he ought first to become one himself. I found him thoroughly prepared for baptism, and baptized him, warning him at the same time of the difficulty of maintaining Christian faith without the support of other Christians. He and his son have since worked among their neighbors with such zeal that a little congregation of fourteen has been formed. Twenty joined in the celebration of Christmas; there might have been more if there had not been five feet of snow on the ground. This I believe to be a typical case. It is significant that I was advised not to visit the place until the movement was well under way, because the appearance of a foreigner would arouse a strong prejudice against it. But the missionary, too, has his part in direct evangelistic work. The farmer came to me, not to a Japanese minister, because he wanted the most direct testimony he could get. Without the support of a missionary an evangelist in some instances can not win the full confidence of the people as a reliable exponent of the Christian religion.

A RUSSIAN MISSIONARY AT WORK IN JAPAN*

AN ACCOUNT OF BISHOP NICOLAI AND THE PRESENT CRISIS

BY REV. J. T. GRACEY, D.D., ROCHESTER, N. Y.

Bishop Nicolai, of Japan, has attracted considerable attention as representative of the Greek Church. As this is the State Church, he receives his support in part, at least, from benevolent societies in Russia. He claims, however, to be of the Greek Church which has its headquarters in Athens and not in St. Petersburg.

Bishop Nicolai is a unique personality.† He is a bachelor nearly seventy years of age, who has been in Japan many years. He came to Japan in 1861, forty-three years ago this June, then being twenty-four years old. He occupies a small house, tho in Russia his rank would be that of the nobility. In this small eight-room house he has his dining-room and study, containing one bed, two chairs, one table, one small chest of drawers, and a few book-shelves. He rises at six o'clock; at half-past seven he begins his day's work, and spends the forenoon in translating. At two o'clock he receives men on business. From six to nine o'clock he writes letters or translates. The bishop remains at his duties the year through, never taking a vacation. The Greek Church in Japan was founded by Bishop Nicolai.

A writer in the periodical of the Greek Church says that the mission guards against intruding foreign customs; that they aim to have their work of a purely Japanese type, and carried on by Japanese only, and that Bishop Nicolai is the only foreigner connected with it.

A writer in the *Japan Mail* enters his strictures on Bishop Nicolai and his methods. He thinks it would be well if all the missionaries had Bishop Nicolai's power of endurance, but they have not, and any attempt on their part to imitate him in this respect, would prove disastrous, and that the lack of sociability and asceticism would be only deleterious, showing abnormal ways which could never become a pattern to the ordinary Japanese. This is an argument which the writer in the *Fukuin Shimpo* is in nowise responsible for, so long as he narrates the facts of Bishop Nicolai's personal habits. "His devotion, his self-denial, his untiring industry are ever before us as a model and a stimulus. However poor any of us may be, there is no one poorer than he; however industrious some of us may be, there is no one so industrious as he." It is when the writer compares some other Protestant missionaries with Bishop Nicolai and the results of their course that his special pleading is manifested. Then he lays himself open to the criticism that the social helps of the other missionaries

* This review of the position of Bishop Nicolai in Japan is of special interest, since the same situation might arise in case the American government should be at war with a nation were American missionaries are working.—EDITORS.

† We are indebted to Ishi-Kawa Kisamburo, in the *Fukuin Shimpo*, for the following facts about Bishop Nicolai.—J. T. G.

largely bring home to people's minds and hearts the great truths which they need to teach. There is more than one side to the Greek and Roman churches' view of the necessity of confining church work to the semi-private house-to-house visitation.

The organ of the Protestant Episcopal mission gives Bishop Nicolai's views on the attitude of the Greek Church in the war between Japan and Russia. The less the Japanese converts have to do with politics the better, war or no war, is the bishop's opinion. They have nothing to do with mode of settlement of the issue or of the issue itself, but he thinks the Japanese have but one course open to them: that of manfully taking the side of Japan, *nolens volens*. Tho many of the Japanese have received their Christianity at the hands of the Russians, Russia has become their political enemy, and war is carried on without hatred because they wish to vindicate some principal on which the State insists to save their country from being oppressed by some other State. Personal feeling should not be allowed to influence the combatants. The bishop was, in the early days, suspected of owing allegience to the Russia established church, and therefore in the control of vast sums of money; he had at his back a Church which was ready to spend any amount in order that the Greek Church might be established in Japan. This did the bishop a great wrong, as what money he received was donated not by the government as by a small Russian missionary society, the chief object of which was to evangelize Siberia, a small sum of money being granted to Japan, which has never been increased since.

Under these circumstances Bishop Nicolai was led to give his entire salary to the good of the work. The mission has thus the advantage of $70,000 spent directly on the work. To be sure, the mission has two hundred centers. The money was, according to Mr. Kisaburo, devoted to erecting buildings, publishing books, and salaries of evangelists, all of which are receiving aid from this central fund. The converts now number about twenty-eight thousand. About one-third of the money is spent on schools of various grades. Thus, tho the mission has but one foreign missionary—Bishop Nicolai—he wields more influence than "a hundred ordinary men."

The Russian branch of the Greeek Church in Japan has, with consideral unanimity, decided that Bishop Nicolai should remain in Japan, notwithstanding the open rupture between Russia and that country. The extreme ethical situation has been solved. The question arose in the minds of some whether the bishop should take Russian money. It was maintained that this was in no sense given by the government, and it was only the governments that were at war. The people were not giving the money to the mission as Russians. Bishop Nicolai, altho a Russian, has no relation with the government, and is in Japan with the express object of helping to advance the propagandism of

Christianity, and the Gospel as its exponent. The Greek Church in Japan is not necessarily the "Orthodox" Russian form, for the Russian Church is only a branch of the Greek Church, and the Czar is not necessarily the head of the Greek Church. Japanese Greek Church Christians have, therefore, no direct connection with the Russian government.

Such being the case, the bishop need not leave Japan, nor refuse to take money voluntarily given to the work of the Greek Church in Japan. Accordingly, the bishop remains in Japan. He has no concern about being protected by the Japanese government. He prefers to attend to the one business of preaching the Gospel and fostering the growth of the Greek Church.

ON AN EVANGELISTIC TOUR AT KOREA

HOW THE GOSPEL CAME TO PANG YENG *

BY REV. H. G. UNDERWOOD, D.D., SEOUL, KOREA

Some few years ago, during one of the many political upheavels and turmoils in Korea, where the patriot of to-day is the rebel of to-morrow, and in turn is apt to be the patriot of the day after, a number of officials were sentenced to banishment for life to various islands on the coast of Korea. Among these was an official who belonged neither to the highest nor lowest ranks, but at the same time one who had not sufficient influence at court to cause his sentence to be commuted. His son-in-law had some time before become a Christian, and had often spoken to his father-in-law of God, of Christ, of sin, and of

* Illustrations with this article are from "Fifteen Years Among the Top-knots," by Mrs. Underwood, American Tract Society.

salvation. The old gentleman had politely listened to what had been said, but it had really had no effect. On his sentence to banishment, his son-in-law inserted a copy of the Scriptures in his baggage, and the official went down to what was likely to be his lifelong island home.

The island to which he was banished is called "Pang Yeng," or "White Wing," and is on the west coast of Korea, about thirty miles from the mainland. It is opposite the well-known county of Chang Yun, where there are several large and flourishing, self-supporting Presbyterian churches, centering round the Presbyterion church of Sorai. After arriving at the island, the official was led to read his Bible, for the sake of passing away the time. It was not long before he became convinced of the truth of what the Bible said, and anxious that this new truth should be known to his new neighbors and to the people of the island. He began to tell them, as fully as he could, of the new religion, of the new faith, of the new hope that he found in the Bible, and he told them that if they wanted to know the truth they would better cross over by boat to the village of Sorai and inquire further from an elder in the church there, named Saw Kyeng Jo. He also told them that they had a number of books that would throw light upon the subject. So, taking money for the purchase of books, some islanders crossed over to the mainland and paid a visit to the church at Sorai. The people of the congregation gladly received them, entertained them as long as they were willing to stay, and, having provided them with books, sent them home. Most earnest were the requests for a teacher. Pressure of work, however, prevented Jo or any of the leaders from going over to the island, but frequent visits to the mainland were made by the islanders in search of more light. Gradually a number of believers were gathered together, with the official as their leader.

About two years after the first visit, Elder Saw, with one or two others, was enabled to visit the island. It was the fall of 1899, and a large number of the islanders had completed preparations for the annual offerings to the deity that the people believed presided over their destinies. A large amount of food had been gathered together, beer had been brewed, stronger liquor distilled, and a large number of pigs brought together for the sacrifices. All was ready at the time when Jo landed. The few Christians had done their best to oppose the preparations, and they hailed the coming of Elder Saw as of one sent from God. Taking him to the concourse of people that had assembled for the sacrifices, they besought for him a hearing. This was willingly given by the islanders, and, after a few words of prayer, Elder Saw addressed them in his strong, forceful Korean manner, pointed out the uselessness of what they were doing, and gradually led them to see the real sin which they were about to commit. The

presence of the Holy Spirit was so manifested that they at once said: "What must we do to be saved?" The beer and liquor was speedily poured into the sea; the pigs that had been proposed as a sacrifice for heathen deities were sold for food, and the money was handed over to the company of Christians as the first funds toward the erection of a church for the worship of the true God. A large proportion at once destroyed every vestige of heathen worship, and asked for instruction as to how they should worship God.

Brother Saw spent a number of days in their midst, instructing them in the truth, and when he returned to the mainland he had seen the beginning of the preparations for the foundation for a Chris-

ELDER SAW AND HIS FAMILY, OF SORAI, KOREA

tian church, the building committee accompanying him in the boat to make the necessary purchases. It must not be thought that all these people are earnest Christians (many of them still are in heathen darkness), but they are feeling for the light. Some have seen a little light and are firmly trusting in the Lord Jesus Christ as their Savior, and we believe that He who has begun a good work in them will also complete it.

All up and down the coast of Korea there are a large number of islands on which there is a large opportunity for work among the primitive inhabitants. There is a wide door through the length and breadth of Korea to-day, and the Koreans are realizing more and more the uselessness of their old heathen worship; they are feeling after the true God, and it is the privilege of the Church of Christ to-day to give this Gospel to them.

PERSECUTED, YET REJOICING, IN CHINA

BY WILLIAM COOPER *

Some years ago I went to a village called Nan-ts'uen, three days' journey overland from Gank'ing, to visit a few Christians who had been gathered out of heathen darkness through the instrumentality of a Mr. Li, otherwise known as *Peh-fuh* (Hundredfold-happiness). This man, when engaged in conducting a law-suit in the Prefectural City, heard the Gospel in our hall from Mr. John Reid, and became a follower of Jesus. He abandoned the case in the courts, and returned to his home to preach the Gospel to his relatives and neighbors. God blessed his labors, and a little church was formed there which met in his house for worship.

Another brother and I arrived at his house tired and weary with the long tramp over the mountains, and while partaking of a cup of tea heard from him of the progress of the work and of the sore persecutions which some of the Christians were suffering. At this point a man came running into the house in great excitement, his face bleeding and tears flowing, and, without noticing us, began to tell Mr. Li his story.

He lived in a village about four miles away, and cultivated a little land on the hillside. He had been attending the meetings for some time, and, altho very poor and ignorant, seemed to be quite sincere in his abandonment of idolatry and in his desire to follow Christ. A well-to-do farmer who lived near by set himself to persecute this man, with the avowed object of making him give up attending the meetings at Mr. Li's house. On coming down from his little plot on the mountain side that day, the Christian had occasion to pass the farmer's house, when the latter came out and reviled him, charging him with having stolen some wood. The Christian denied this charge, and then the man struck him. The Christian having learned that Jesus taught his disciples, when they were struck on the right cheek, to turn the other also, followed the injunction, and the man then struck him much harder and cut his face.

Mr. Li tried to quiet him and to make him forget his trouble, but altho he had obeyed the letter of the Word, he was far from obeying the spirit of it, for he was so filled with anger and bitterness at the persecutor that his only thought was revenge. He had run over to Man-ts'uen to urge Mr. Li to gather the few Christians together, that they might go back with him in a body and beat the man, so that he would not dare hurt him again. I saw that argument would have but little effect upon him while in that temper, and when praying for guidance the Lord seemed to say to me: "Take him to the Word."

* This paper was written by Mr. Cooper some time before he sealed his testimony with his blood at the hands of the Boxers in 1900.—EDITORS.

Opening a New Testament at Matthew v: 11, 12, I said to him: "You believe this Book, do you not?" "Yes," he said. "Well, then, read what Jesus says in these verses." He read them, and I said: "Does that man revile you?" "Yes, he calls me all sorts of bad names." "Does he persecute you?" "Yes, every day." "Does he say all manner of evil against you?" "Yes; he said I was a thief and stole his wood, and I did not do any such thing." "Then the evil things he charges you with are false?" "Yes." "You are quite sure of that?" "Quite sure." "Then why does he do it?" "Because I am a Christian." "Then it is for Christ's sake?" "Yes." "Well, now, Jesus says when they do these things to you for His sake you are *blessed*." "But he has no right to do these things to me." "No, he certainly has no right to do it, but that does not alter the fact that Jesus says when he does those things to you, you are blessed. Now, see the next verse as to your duty in the matter. 'Rejoice and be exceeding glad, for great is your reward in heaven.'" "What!" he said, "does Jesus say I am blessed in suffering for His sake, and does He say I am to rejoice?" "Yes," I replied; "Jesus *does* say you are blessed, and He tells you to rejoice and be exceeding glad."

I never saw such a transformation come over a man's face as came over his as this truth seemed to take hold of him; the anger died away, and a sort of heavenly smile appeared, as he again said: "Does Jesus say I am to rejoice? Then I *will* rejoice," and he gave a jump to express his joy. He went away and washed the blood off his face, and came and sat down quietly for further teaching from the Word.

I said to him: "Well, do you want to beat the man now?" "Oh, no," he replied, "I have no need to do that; I am blessed and I am happy, and all he can do to me will only increase my blessedness."

Surely this was the work of the Spirit of God applying His own Word, for it is not a natural thing for a human nature to rejoice in tribulation; but there is power in the word of truth to comfort, and God is able to strengthen us with all might according to His glorious power, unto all patience and long suffering with joyfulness (Col. i: 11).

MISSIONARY EXPERIENCES IN ALASKA

BY REV. S. HALL YOUNG, D.D., ALASKA
Missionary of the Presbyterian Church

In 1879, John Muir, the California naturalist, and myself made our first of several long voyages together. We entered Glacier Bay, where the Muir Glacier is situated, and camped at Taylor Glacier. It is a mile and a half across its front—large enough to hold seven hundred or eight hundred of the *mer de glace*. Unlike most glaciers, it is advancing more rapidly than it melts. On its way it has inserted

its solid plowshare of ice under a granite mountain, and is cracking it into a million pieces, and carrying the mountain bodily to the sea. It has swallowed up a salmon stream, at the foot of which an old Hoona chief had pitched his camp. He thought that we had some mysterious connection with the strange and powerful god who was near him. He came and asked me to pray to my God to make the mountain of ice stop moving. He said: "Do you see how that great ice mountain is coming down every year like a live thing, and how it is spoiling my salmon stream? Right there used to be a fall in the river, where I would catch my large red salmon, but now my stream is almost spoiled. Last summer I prayed to my god, and sacrificed two of my slaves--an old man and woman—to the spirit of that glacier, but it will not stop. Now I want you to pray to your God and see if He can make that ice mountain go back." He thought no more of murdering that old man and wife to appease the spirit of that glacier than an old Jew thought of sacrificing a sheep. Four years later we baptized that old man into the Presbyterian Church at Juneau, and largely through his influence Fred Moore, his grandson, has become one of our most efficient native teachers and helpers. When such results can be obtained, it is worth while to expend money and teachers and missionaries upon those natives. The result of our work in this comparatively short time is this: You can scarcely find a young man or woman who has grown up in that Archipelago within the last twenty or twenty-five years who can not read and write and talk the English language. Almost all of them have made some progress in civilization, and are at least nominally adherents of the Christian religion.

At Point Barrow, the northernmost point of the continent, four missionaries have been laboring for several years among the ignorant, uncivilized, ill-smelling Eskimos. At Nome, five years ago last autumn, I was seated in my tent on that treeless shore. Nearly eight thousand gold-seekers were camped there; about four thousand of them remained over winter. While we were camped there in the mud a band of these heathen Eskimos appeared. Those natives of the far northwest are perhaps the most unprepossessing of any of our natives of North America, and this was one of the worst of the bands who had never been taught the first principles of Christianity or of civilization. Their presence could be detected when they were half a mile away if they were to the windward. Men and women dressed alike, and were all indescribably filthy, looking and smelling as if they never washed. As their custom was, they lifted up the flap of my tent and stared at me. While I was wondering how I could get rid of those people and the atmosphere they brought with them, two miners came along and stopped to look at them. I heard one say to another:

"Jim, look there; do you think them things has souls?"

"Well," said Jim, "I suppose so, tho they don't look it, and if they have, they will have to go to Heaven, sure, for the devil wouldn't have them around."

Three years later I was appointed a commissioner to the General Assembly from the newly organized Presbytery of Yukon, Alaska, and my associate commissioner was Kumia, an Eskimo elder from Point Barrow. Five years ago he was a heathen, living on an invariable diet of seal oil, and knowing nothing of the true God or of the ways of civilization; now he can read and write and speak English, and has made such progress in Christianity that we considered him fit to represent us before the General Assembly. When such results can be obtained in so short a time, it is worth while, even tho preaching to the Eskimo involves the very extreme of self-sacrifice.

Soul-seeking among Gold-seekers

But I wish to speak especially of the work among the miners in the camps along the Yukon. In 1897, when the marvelous discoveries of gold became generally known, multitudes of men from all walks of life and from all parts of the globe hastened to the Klondike. The peculiarity of that crowd was that not one in ten had ever mined before. They were largely from the cities, plenty of lawyers and doctors and merchants and railroad men and clerks, as well as farmers' boys. It is only thirty miles from Skaguay to the navigable headquarters of the Yukon. But what a thirty miles! Granite mountains crushed into sharp fragments and heaped up, narrow gorges with precipitous faces of solid rock; glaciers hanging on mountain breasts; threatening avalanches, and above sheer cliffs with glaciers at their base. Half that crowd turned back before they got across the Chilkut Pass.

I landed the last of August, and, after two months of struggle, and by sacrificing more than half of my goods in order to get the other half across the mountain, I reached Dawson. It was on the 9th of October, 1897, in the midst of a jam of ice floating down on the Yukon for two hundred and fifty miles in zero weather, with a foot of snow on the ground, and in the midst of four or five thousand houseless and homeless men. What a camp that was! What confusion! What ignorance of conditions! Hardly any of those men knew where they would get their gold, or how, but they expected to get it. We could not buy a pound of any kind of provisions for less than a dollar a pound.

Conditions were not very favorable to holding religious meetings, but the devil was at work and I could not be idle. I went to every gambling hall, every dance hall, every saloon, every large building in Dawson, asking the privilege of preaching the Gospel there. I was refused everywhere, not because they were enemies, for many had

been my friends years before at Fort Wrangel, but they said that they could not clear out the crowd or keep them quiet. At last I found an unfinished log house capable of holding about a hundred men, and I paid $850 in cash for it. Two men were touched by the first sermon in that building, and confessed Christ at our first prayer-meeting. They joined our church at its organization as charter members on confession of their faith.

I will never forget that first Sunday. At night we had a still larger congregation than in the morning—men not able to find even standing-room. I saw we were going to have great difficulty in lighting that building. Candles were a dollar apiece and very scarce; kerosene was $20 a gallon. I said to the men: "Now, you will have to help me out in this. Blow out the candle you would have used in your cabin to-night, and light it here." In that way they lighted our building all that winter at a good deal of sacrifice to themselves.

Under those circumstances we commenced our service, but after a winter of work our building burned down, with a loss of a thousand dollars, for which I was responsible. We organized on Easter Day, 1898, the first Presbyterian Church of Dawson, with fifty-nine charter members. To our great pride and joy, seven of those charter members were women, for good Christian women were very scarce in the Klondike. The first thing those good ladies did was to organize a Ladies' Aid Society; they gave a supper to pay off the debt, charging the prevailing price, $3.50 a meal. When the rush came in we paid off the debt. We made that church self-supporting, and it has continued a strong, self-supporting church ever since. We built a church at the cost of $3,000, paying for it; built a hospital at the cost of some $5,000. Then I turned over the mission to the Canadian Presbyterians, and started the Presbytery of the Yukon. I organized another mission at Council, and that has been in charge of a theological student. At Teller we opened a mission in charge of a good Presbyterian elder until we could get a minister to carry on the work.

But you can not always measure the effect of preaching the Gospel in Alaska or elsewhere by church organizations or even by professions of Christianity. There is no people in the world that needs the safe-guarding of precious lives from all manner of loose morals as in those camps. When the saloon is the only place to congregate, when there is no restraint of law or order, and no restraint of Christianity, men will drift with the tide. How often in our prayer-meeting have men said, with tears in their eyes: "If it was not for this church or this mission, I would be just drifting with the crowd." The Gospel is the only thing that can correct the evils of society and the only thing that can safeguard those precious lives.

We do not need sympathy for physical hardships, but there are trials much greater. All manner of vice marched with that company.

I heard the miners say: "God does not exist here in the Klondike." And by the oaths that sounded from lips unused to them before; by the vast moral loss that many men met with; by the sad fall of many a professing Christian into all sorts of vice—by those falls you gauge the moral stamina of a man. The saddest part is to see the wickedness of those who have been trained in ways of Christianity.

We have many vices there—all the vices and lusts; but of all, I believe the most universal, deadly, dangerous, and soul-killing is that mad lust of gold. I know nearly all the men who "struck it rich" at Bonanza and Eldorado and other rich creeks in the Klondike, and

A MISSIONARY MAKING PASTORAL CALLS IN ALASKA*

to nine out of ten of those men their gold-dust has brought nothing but trouble and misery, for they knew not how to get any real good out of it. I knew one young man who was brought up in a Christian home, and who came there a big, stalwart, lovable fellow. Three months later he sold a claim that he had staked for $25,000. In two weeks he had not a cent of it left; one wild spree, and it was gone. A crowd of those gambling and confidence men flocked around him, and kept him giving and treating the town, and having, as he thought, "a big time." The outcome of it was attempted suicide as he went back to work for wages on the claim that he had sold.

One thing that impressed me was the futility of a mere secular education to safeguard a life from moral failure and ruin. I knew many

* Courtesy of *Home Mission Monthly*.

college-bred men, some of them educated in Oxford and Cambridge, in England, or in Yale, Harvard, Princeton, who are now saloon-keepers, barkeepers, superintendents of a faro table, or the mere hangers-on and stokers for saloons and gambling halls. The worst savages I have ever known—the most filthy, hopeless, irreclaimable savages—were educated, college-bred men from Christian communities. But if the man is strong in character, and especially if he has that strength that is from above, he becomes tenfold stronger and more noble in the face of such temptations. No more lovable and admirable men exist any where than the men of those camps in the North. The hard rubbing that destroys clay, polishes the diamond.

In the rough logging camps, and away up in dark little cabins up those creeks, I have met men ready to discuss any question. The brightest congregation I have ever ministered to and the hungriest for the Gospel was in Alaska. Some of those men come regularly every Sunday from fifteen to twenty miles to hear the sermon. Many of them had not heard a sermon in months, and thousands of men scattered in the wild camps of Alaska have not a chance all winter to hear the Gospel. One old timer, whom I had known seventeen or eighteen years before at Fort Wrangel, said he had not been to church since he saw me last. He came merely for music, but presently he began to be touched; he began to study the Bible; he joined the Bible class; and at last that old "forty-niner" got up to give his testimony in the rough language and slang of the camp. He said: "You all know me. I've lived the life of the camps, and I had no thought of what was going to come hereafter. I've been in every camp on the coast, from California to the Arctic, and I've had all sorts of luck; but, partners, this is the first time that I've ever struck it real rich." I never knew the joy of service until I experienced the service of preaching the Gospel to those miners of the North.

BENIN, "THE CITY OF BLOOD"

TURNING FROM SAVAGERY TO CIVILIZATION

BY REV. JAMES JOHNSTON, A.T.S., DARWEN, ENGLAND

The City of Benin, the capital whose government, customs, and superstions were previously identified with those of Ashanti, is seventy-three miles inland from the mouth of the Benin River, and has a population of about twenty thousand souls. In former times the kingdom of Benin, in western Africa, lying between the lower Niger and Dahomey, was one of the many powerful dynasties in West Africa, but is now broken into smaller states of minor importance, while all the coast-line is British, included either in the colony of Lagos or in the Niger Protectorate, which are separated by the Benin River.

So recently as the year 1896 the city groaned under the most cruel system of barbarism and oppression that the world has probably ever known. Human sacrifices were of daily occurrence, no man's life or property being secure. The favorite form of sacrifice was a horrible one, called "Crucifixion," too loathsome for description. In 1898 the ex-King of Benin, who had just then been taken prisoner, told a British officer that he had always been in the habit of sacrificing his people, even when he wished for rain or dry weather. Happily, these sacrifices and fetish outrages are to-day a thing of the past, the natives enjoying as much immunity from danger as the dwellers in American or British cities.

The present deputy commissioner of southern Nigeria has stated that recently, on a tour of inspection, he was sitting with a number of chiefs considering assessment cases, and found them willing to unite cordially with the British in everything most conducive to the welfare of their people. This was a picture in striking contrast to that of five or six years ago, when the same swarthy rulers were engaged in committing the most diabolical crimes, and ready to massacre any white man rather than receive him as a friend. In the government schools—largely supported by the chiefs—the commissioner was much impressed with the aptitude shown by the young native children, their work, on examination, favorably comparing with that done by school children in civilized lands. The natives are evidently contented and prosperous, and had not the crushed, fear-haunted expressson which their countenances bore under the old savage régime.

Trade, according to civilized methods, is developing, and numerous government buildings are visible, erected from bricks made in the locality. In other directions there are signs of immense benefits accruing from British control, especially in the shape of order, protection, and liberty, severally evolved from savagery and oppression.

Some extraordinary works of art, which were taken from Benin at the time of the British expedition in 1897, are of unusual ethnological interest, and may be seen in the British Museum. These include three hundred artistically moulded bronze tablets, some two feet in height, dating from the sixteenth century, products of native African skill, yet bearing traces of the presence of Europeans in western Africa three centuries ago. Other relics consist of mammoth ivory tusks, strangely carved, probably two hundred years old, together with bronze vases and curious armlets.

A brighter day has dawned in that densely populated region, where the advantages of civilized rule will increasingly be appreciated among races whose representatives congregate in vast numbers in Benin for purposes of barter and commerce. Missionaries have already begun work here, and much is expected from their influence.

MISSIONARY MARTYRDOM IN PERSIA*

THE MURDER OF REV. BENJAMIN W. LABAREE AND ITS RESULTS

[Some brief notes have already appeared in our pages in regard to the murder of the Rev. Benjamin W. Labaree by a fanatical Moslem bandit, Sayid Kaffar, and his band. For two years this "descendant of Mohammed," as *sayid* implies, has been plundering Christian villages near Urumia. Dr. Cochran and others appealed to the governor last year, on behalf of the poor villagers, and as a result the sayid was put in prison, but was released on demand of his friends. Last fall he murdered Rev. M. G. Daniels, a Syrian who had been eleven years in America and had become a Canadian subject. The British Ambassador took up the case of this murder, and so pressed the governor that he tried to arrest the sayid; but he fled, and his father and brother were imprisoned in his stead. The sayid has been going up and down threatening to kill Christians, and consorting with the wild Kurds in Tergawar. There is said to be another party who shares the responsibility for the murder of these innocent men; this is a Moslem ecclesiastic, who protects the sayid and emboldens the Kurds. The victims are respectively an American citizen, a British, and a Persian subject.

Mrs. Labaree has elected to remain in Persia to work for the salvation of Persian women and girls. Rev. Robert M. Labaree has also come forward to take the place of his martyred brother. Thus, father, wife, and brother will be giving their lives, as Mr. Labaree gave up his life, for those who so greatly need the Gospel in Persia.—EDITORS.]

LETTERS FROM MRS. MARY SCHAUFFLER LABAREE*

How can I ever write this letter, and where can I begin the story of these awful days? It is only at odd moments that I can write a few words between the calls of our sympathizing friends and the demands of the home, which are greater than ever just now. Thank God that He is fulfilling His promise, "As thy days so shall thy strength be," and is giving Father Labaree and me the needed physical strength for the awful strain that is on us every moment.

The last mail took my letter, telling how Ben had started Friday, March 4, for Khoi, a city three days' journey away, . . . taking as his servant Israil, a good Christian fellow who has been in our service for some years, and who was delighted at the idea of this trip. . . . Monday they reached Khoi, and Ben stayed there until Wednesday, when he started back, as planned. That evening some travelers brought word to Kasha Yohannan and one of our young doctors that they had seen a body near the road which looked like a foreigner. Kasha started out as early as possible next morning with Dr. Shlemon and government servants. In the road on the pass they found the body of Israil. They had to search a long time before they came upon Ben in a little valley about two miles away, killed with daggers thrusts, and stripped of his outer clothing. They took the bodies to Ula, and telegraphed to Dr. Cochran. He happened to be here in the city, and had seen us a few minutes before, and father was most surprised to have him come up to his room. Then they both came down to me, while I was singing with the children, and father told me. Can you imagine how absolutely stunned we were, and how we had to be assured over and over that there was absolutely no mistake in the telegram? . . . It was only on our knees before God as a stricken family that we could begin to think at all calmly. The

* Written to her family from Urumia, Persia, March 12 and 14, 1904, and published by permission of her father, Rev. H. A. Schauffler, in *Woman's Work for Woman*.

poor little children—how shall I tell of their grief and their beautiful child-faith? Leonard said, as I kissed him good night, "Mamma, do you remember that verse I found last Sunday, 'I will not leave you comfortless, I will come to you'? That is good for us now, isn't it?" And little Clara, during a restless night, kept whispering words of comfort, and one time awoke from her troubled sleep with the words, "God knows best, mamma, doesn't He?"

The news spread like wildfire that night, and when the death-bell tolled from the seminary, people were out on their roofs, lining the streets and filling our yards, all sobbing and mourning. In the nearly seventy years of this mission no foreign-born person has ever been killed in this part of Persia, and all who hear of it are stunned. Yesterday and to-day we have had two hundred and fifty-four calls of sympathy, and this is only the beginning. Hard as it is to see the people, it is a great comfort to feel this universal and heartfelt sympathy. They are all brothers and sisters in this awful sorrow. Conditions in our mission of late years have been such that it seemed as if there were a gulf between missionaries and the people, no matter how they strove against having it so. We have worked and prayed and wept over this, and begged God to show us if we could in any way remedy it. It seems as if He were using this awful affliction to accomplish this end, and for this reason, and others, we would not if we could avoid the strain that these calls involve. Moslems, Armenians, Syrians, Englishmen, French, Russians, and Germans vie with each other in expressing their sympathy. The Russian Consul called yesterday to express both privately and officially his deep feeling in the matter. . . . There are no words in the language to tell the anguish and terribleness of it all, and if there were it would not be right to afflict you with them. . . . I had hoped to be able to have Ben brought to our own dear home once more, but in Persia there is an unwritten law against bringing dead bodies into a city. When I found how it would probably aggravate the feeling of Moslems against Christians, I felt it was only right to give up our wishes in the matter, and Father Labaree fully agreed with me. So they will be taken immediately to the college.

March 14.—We have been laying away the form of our dear one, and you can imagine the strain and fatigue have been very great. . . . When we had to send the Moslem general a full description of the horses and wearing apparel which were stolen, father and I were moved to send word also, begging him not to make this a personal matter, or of revenge for a private wrong, but only to do what is necessary for the safety of the community—foreigners and Christians.

Yesterday came word that Mr. Shedd would be in, in the afternoon. The Christian population went out to meet and do honor to the dead. Dr. Cochran and Mr. Blackburn went about six miles, and met them at the very spot where they had bidden Ben and his party good-by just ten days before. All the road was lined with thousands of mourning Christians, one company of Moslem women beating their breasts, another company of Moslem men of this quarter respectfully saluting the cart which bore the two boxes. At the college gate Father Labaree and others met them. . . .

This morning, before eight, we started out to the college. Our English service was held in Dr. Cochran's parlor, where so many have been held in joy and sorrow. . . . Some of the younger Syrian pastors

bore the casket up to the college chapel, whither Israil's had already been taken. The chapel could not begin to accommodate those who came; there were benches outside and the yards were full. There were between one and two thousand people present. Ben's modest soul would never have dreamed of such universal mourning for him and such honors paid him. The Syriac service was conducted by Mr. Shedd, who from the time they were little boys here together, and again fellow students in college, has been to him like a brother. A number of Syrian pastors had been invited to take part, and did so acceptably and beautifully, and the college boys sang, sweetly, "Must Jesus Bear the Cross Alone?" . . .

Israil's brother had begged that the faithful servant be laid by his master in our mission cemetery at Seir, and all the station agreed to this most cordially, and no difference was made between the two in all matters. We had made the one proviso that, if we had the funeral together, his relatives should try to control themselves, and they did so beautifully. The old widowed mother sat with head bowed on the coffin all through the service, and the brother crouched by her side, but they were perfectly quiet. As the coffins were being carried out, I sat down on the step by the mother, with my arms around her, and others of the family near, sobbing quietly, till it was time to leave. . . . The crowds were something tremendous, escorting us down to the river, weeping but quiet, lovingly respecting our efforts at self-control. . . . Many went the whole six miles on foot, and could not be persuaded to turn back. Crowds from the Moslem village of Heiderloo, below Seir, gathered to greet us as we passed, and many fell in with the procession. The whole village of Seir was gathered at the brow of the hill, and the bell tolled as we came near. The scene at the grave was very impressive. So we laid them away, till the resurrection day, in that beautiful spot, which I have always considered the most sacred in Persia, overlooking the rich plain of Urumia, the blue lake and the snowy mountains beyond—the land for which my dear one gave his life. As one of the speakers said: "We have many times come to this spot to lay away the faithful workers from a foreign land, but this is the first martyr." And he added, touchingly: "Our nation has also given one to be a martyr with him in this service of Christ." . . .

God is very close to us, and His help is real and wonderful. As I realize more and more what He is to me, it makes my whole heart yearn to teach these people of this poor, wicked land to know Him.

Miss G. Y. Holliday, of Tabriz, was in Khoi during the visit of Rev. B. W. Labaree, and two days later went to Salmas, over the same road he traveled. She wrote on March 31:

It seems to me that the crucifixion of Jesus was not for six hours only, but that it has been going on for six thousand years from the blood of righteous Abel to this last martyr who has suffered because his deeds were righteous and his brothers' were evil. We can pray for his murderers, "Father forgive them, for they know not what they do."

We know that there are four men on whose brain is photographed a dying scene, on whose ears fell his last words, and we desire that God may revenge his death on them as He did Stephen's on Saul of Tarsus—by bringing them to repentance and snatching from the hand of Satan those souls for whom Jesus has died. Tho justice requires their temporal punishment, let it not be an eternal death. I know this is what he would wish, and so we are praying for those murderers. What a loud call this is to the Church to evangelize the Moslems!

EXCITING TIMES IN KOREA*

BY REV. K. E. KEARNS, SUN-CHUN, KOREA
Missionary of the Presbyterian Board

The town of Sun-chun is in North Pyeng-an Province, one hundred and ten miles north and west of Pyeng-yang city and fifty-five miles southeast of Eui-ju (Wi-ju). The missionaries of the Presbyterian mission, nine adults and five little children, were the only foreigners north of Pyeng-yang, except the American settlement at the gold-mines of Unsan (Wonsan), ninety miles away, on the east side of the province. The little mission station, established in 1901, rapidly developed work among the Koreans, until at the outbreak of the war there were about five thousand adherents, grouped in over sixty churches scattered throughout the province. Nearly two thousand of these were in the populous magistracy of Eui-ju, which lies along the east bank of the Yalu River. The people were eager to learn, and the Christian community soon won the respect and tolerance of the heathen population.

About a year ago Russia first began to encroach upon Korea, using the timber concession in the Yalu valley as an excuse. Yongampo, near the mouth of the Yalu, was selected as an advantageous site for a port, and substantial brick buildings were erected.

Being so far from the world and with a very slow mail service, the rumors of approaching war did not effect the little missionary community at Sun-chun seriously. There was always the hope that the question betwen Japan and Russia might be settled without war, and if not, that the fighting would be done in Manchuria and not in Korea. But certain precautions were taken. Orders were left with a larger missionary station at Pyeng-yang for the stoppage of Sun-chun mail and its forwarding by private courier at the first sign of disorganization of the Korean post. If it became necessary to remove the ladies and children, the only means of transportation was by chairs carried by coolies, and the order was left for twenty-four chair-bearers to be sent from Pyeng-yang to bring down the ladies and children at the first indication of fighting or an uprising near Sun-chun. These precautions taken, all work went on as usual. The Koreans were quiet but somewhat anxious, and a few of the wealthy men began to buy horses in the back country, away from the main road, and get their possessions ready to move out suddenly.

Early in February we heard of the threatened riots in Seoul, and of the coming of the foreign legation guards, and the lawlessness of the Korean soldiers in Pyeng-yang, and the great activity of the Tonghaks in South Pyeng An and Whang Hai provinces. Russian scouts also began to be seen to the west of us, and about February 10th twenty of them passed through Sun-chun and went down the main road toward Pyeng-yang. Many Koreans began to be frightened, and a few moved out. We received a telegram, saying that the United States Minister was alarmed by movements toward the Yalu, and wished American citizens to stop traveling in the interior, keep together, and be ready to come to a place of safety should war break out. Three days later twenty more Russian scouts went down the road, and the Koreans began to flee to the country. All the roads leading out of Sun-chun were filled with

* Condensed from *The Korea Review*.

the household goods of the people who were hurrying to get their families as far from the main road as possible.

The Christian population still held firm, and looked to the missionaries to tell them when it should be necessary to leave. The great event of the year, the annual Bible class, had been scheduled to begin on the 18th. This is a sort of Chautauqua assembly that brings hundreds of Christians from all over the province together for a fortnight of Bible study and conference. In accordance with the policy of going on with all work and doing everything possible to prevent a panic, this class was allowed to convene, in the hope that the war might hold off at least until the conference was over. In spite of the anxious times, a larger number appeared for the opening day than ever before, many coming even from the towns near the Yalu River, on the opposite bank of which a large Russian force was lying, which rumor said would soon cross into Korea. The 18th and 19th were very busy days registering and organizing into divisions the hundreds who had come at their own expense, many from distances of from one hundred to two hundred and fifty miles, all eager to study, and forgetful of the overhanging danger.

Saturday, February 20th, a telegram came, saying that chair coolies had already been sent from Pyeng-yang, and urging that the ladies and children be sent immediately to Pyeng-yang. Hasty preparations were begun, but were stopped in a few hours by the arrival of four hundred Cossacks, who seized houses and prepared to camp for the night. The Koreans were in a panic and fleeing from their homes by scores. The main road was fast becoming deserted. An American woman traveling in Korea requires at the minimum about eight coolies, four to carry her and four to carry her baggage. To move the five women and five children of Sun-chun station to Pyeng-yang would take at least fifty Korean coolies, and if the houses along the road were deserted, how was such a force to be fed? To take food enough for fifty men for a four or five days' march was impossible. And would the Russians let us pass through their lines when we overtook them on the road? And if we succeeded in getting through the Russian lines we were likely to meet the Japanese advance from Pyeng-yang, and a road filled by a marching army would hardly be the route for women and children who wanted to go in the opposite direction. Last and worst of all, with the panic at its height, how could men be bribed or argued into going as coolies? The twenty-four professional chair-bearers from Pyeng-yang, if they came through all right, could be relied on to go back when the route was toward their own home; but could the rest of the force possibly be recruited in Sun-chun for any sum?

The chair coolies arrived on Sunday morning, bearing urgent messages from missionaries in Pyeng-yang. After consultation a narrow mountain path parallel to the main road was selected as a possible route. This side road was longer than the main road and much more difficult, but it was far enough from the beaten track to insure the possibility of getting in to Pyeng-yang without meeting either Japanese or Russian troops in any large numbers, and it was also probable that the people along such a narrow by-way would consider themselves safe and not desert their homes. Christian coolies were finally secured, after much effort. The only condition on which they would go was that the missionaries who remained behind should attend immediately to sending their families out into the mountains. This was faithfully promised,

and Monday morning three ladies and one child, escorted by one of the men, started on the difficult trip with ten professional chair coolies, one horse, and a few Christian men from Sun-chuan to carry the very small amount of baggage which it was possible to take. This amount was decreased on the journey as coolies gave out or deserted, and their loads had to be abandoned. By the end of the second day this force had diminished to nine men, two of whom acted for the rest of the trip as chair-bearers, leaving seven men and the horse to carry what was left of the baggage. The missionary walked, and his riding donkey was pressed into service as a baggage carrier.

A second party, consisting of another missionary with his wife and two small children, left at noon on Monday, taking the same road. Notes were left by the first party at all stopping-places for the guidance of this second party. The narrow winding mountain path was made doubly difficult by a heavy fall of snow that lay on the ground. On the third day a Japanese disguised as a Korean, and speaking Korean perfectly, made himself known to us, and told us that the first body of four hundred Cossacks, which we had seen pass through Sun-chun, was then at the very village where we had planned to make our noonday stop. This caused a change of route, by which we passed some distance to the northward of the troops. The change of plan brought us that night to a Tong-hak village, the inhabitants of which were very hostile to foreigners. Scarcely were the loads off and everybody comfortably disposed, when there was a great uproar outside, and we learned that we would not be allowed to stop. There seemed nothing to do but go on if we wished to avoid trouble. Fortunately there was a moon, but there was no other inn for thirteen miles. The next day we crossed the river half way between Pyeng-yang and Sun-chun, and passed within seven miles of Anju, where the telegraph office had been seized by two hundred Cossacks. For the next two days we traveled parallel with a party of scouts, who were going down the main road on the other side of a mountain range. By traveling late on Friday night we reached Pyeng-yang about nine o'clock.

Saturday night eight Cossacks slept in a village only an hour's ride from the city walls on the main road, and Sunday morning several of them came in sight and exchanged shots with the Japanese sentinels. There was momentary expectation of a battle, and the Japanese Consul sent a note to the mission compound to say that he would be glad to receive the ladies within the walls if they felt disposed to go inside the city. There was considerable anxiety about the second party from Sun-chun, but they arrived safely about noon, having seen nothing of the skirmish, which seems to have been the first exchange of compliments on land, and was reported as quite a battle at the time.

The station physician and family with one other man remained at Sun-chun, in spite of the arguments of their colleagues, who felt that the wife and children ought not to remain. They have been able to help the Koreans greatly in this crisis, and so far have been unmolested by the Russians. They have trusted servants at hand, and a place of refuge prepared should it be necessary to flee suddenly because of a battle at Sun-chun. They are in constant touch by couriers with their brethren in Pyeng-yang, and the departure of most of the station leaves them supplies enough to stand quite a siege. It was originally intended that the two men after seeing the ladies safe in Pyeng-yang, should return to Sun-chun to help look after the mission property, but the skirmishing

between and the peremptory prohibition of the Japanese military authorities prevented that.

The first bodies of Russian cavalry were followed soon by a couple of full regiments of cavalry and a small field battery. The general in command rode in a carriage, which caused great amusement to the Koreans. They also brought heavy baggage-wagons. The commissary department bought provisions of the Koreans, but did the buying through their interpreter and the local magistrates, which means that most of the money lined the pockets of those worthies. The officers took great care to restrain their men and to permit no depredations, but of course there were isolated cases of theft by the Cossacks. When the Koreans understood that the foraging soldiers were unarmed, quite a number of fights occurred, in which the offending soldiers were handled pretty roughly.

The Russians on Korean soil are badly handicapped by their ignorance of the language. Their interpreters take advantage of the people, and the Russians are hated for it. Even their spies, who are paid fancy wages, bring them false reports to alarm them and get out of the country. There is very good reason to believe that the first retreat of the Russians was due to lying reports from Korean spies of overwhelming Japanese forces in front. While they held Anju, the telegraph line was kept in repair. As soon as they retreated from Anju, the line was destroyed all the way back to the Yalu River.

SOME LIGHTS AND SHADOWS IN MICRONESIA*

REPORT OF A TOUR IN THE MORTLOCK ISLANDS

BY MISS ELIZABETH BALDWIN, RUK, CAROLINE ISLANDS
Missionary of the American Board

The reports which had come to us from the Mortlocks since the German man-of-war carried four of our Christian young men to Ponape as prisoners had been very distressing, and we were glad of an opportunity to visit them, to carry them anew the precious Gospel message, and to dispel from their minds, as far as possible, the false impressions they had received.†

Namaluk was made our first stopping-place. It was a sad story there, for almost all of the professed Christians had gone back to the painting of their bodies and the heathen dance, in the hope of attaining favor with the government, and only a very small company were able to sit down with us at our Lord's table. Those who had yielded to the temptation to deny their Lord were very desirous of still being counted Christians and of partaking with us the emblems of his broken body and shed blood; but we were all of one mind in telling them that this could

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* Condensed from *The Missionary Herald.*

† Last October, Mr. Stimson, Mr. Jagnow, Miss Elizabeth Baldwin, and the native preacher, Moses, with six native teachers and their wives, embarked on *The Vine* for the tour of the Mortlock group. The hearts of the missionaries had been greatly burdened with reports of defections on the part of teachers and church-members. Word had been diligently passed among the islanders that the German authorities were opposed to our missionaries, and desired that the heathen practises in which they had indulged should be resumed. These reports were easily believed, because they were in the line of the depraved tastes of a large number of the natives.

not be allowed until there was evidence of repentance and the putting away of former things that they might be the true children of God.

We anchored off Satoan, October 13. Pilli, the teacher here, was accused of having fallen into sin, and had gone to his home at Lukunor. So far as we could learn, the people had not relapsed into heathenism, as at Namaluk, and but three church-members were disciplined. Action was deferred in reference to a teacher for this station until we had opportunity to see Pilli. Shortly after dinner the following day the vessel anchored at Kutu, and we went on shore immediately. There was a large number of people gathered to greet us, and we were delighted to find the work here in so good condition. The other islands had urged these people to join them in returning to the old ways, but they had replied that they would "stand by the Book." At the communion service the next morning thirteen children were baptized, a new deacon was elected and set apart to fill the place of the one who had died during the year, and seven were received into church-membership. Of the seventy-nine children baptized at this station last year, only one had died, and the Christians had been, as a rule, faithful.

There was a very hearty welcome awaiting us at Motr when anchor was cast there. The following day, Sunday, communion was administered in the morning, a large number partaking. Eight children were baptized and two new deacons were set apart to assist in the work, as two of the deacons are invalids. In the afternoon Mr. Stimson introduced Puenan to the people, and spoke to him from Paul's words of advice to Timothy.

From Motr we returned to Satoan, as Pilli the teacher had come on board the vessel at Kutu. The woman who accused him was called, and before the chief, deacons, and ourselves told her story, which we all believed to be true, altho Pilli denied it. The people were very desirous of having a teacher with them, so Amon and his wife Alis were brought from the ship and presented to them at a public service.

Ta was the next station visited, and many discouraging features were found in the work there. Three of the teacher's sons, young men, had all gone astray during the year, and so had many of the other church-members.

Lukunor was reached at noon the following day, and we had a very cordial reception. We had heard some very unfavorable reports of the teacher and the work here, but almost all of these were denied as false in our presence, and for lack of sufficient proof to the contrary we accepted their word. A similar experience awaited us at Oniop, the other station in the Lukunor lagoon; a very fair face was made before us, and few church-members were disciplined at either place. Some days later we learned that these two teachers had deliberately planned to deceive us and escape the discipline exercised at the stations first visited. They called the people together and made them promise not to reveal the true state of things, and to deny all charges brought against them. The chiefs at Lukunor had urged that the truth be told, but the others prevailed. A letter was sent back to these teachers, reproving them for leading their people into sin, urging them to full repentance and confession of their guilt, and warning them to beware lest while teaching others they themselves be cast away.

On Tuesday morning Pis was reached, and we were glad to find that Ezra and Beulah, the young teacher and wife who were left in charge of

this station last year, had been faithful in their work, and the people had not relapsed into heathenism, as at other places. Fourteen were received into church-membership. At Losap also the work was in very good condition, considering the fact that they were left without a teacher shortly after our visit last year, and the services had been kept up by one or two of the Christian young men of the place. Three men here united with the church.

But what shall we say of Nama, the last station visited? Formerly one of the most promising, it is now almost utterly given over to spirit worship and the deeds of darkness that accompany it. Even Allik, the teacher, who was faithful for so many years, has yielded to temptation, and not only left his people without reproof for their sin, but entered with them into it. His wife has become since our visit last year a raving lunatic, or a demoniac, and it seemed to us that the latter statement most clearly fits her case. One deacon, who had been faithful, met us as we landed and greeted us. He was soon followed by Charlie and Maria, formerly teachers at one of the stations at Ruk, who had also stood firm in the terrible tide of temptation which has swept over these islands. While service was being held in the church the mutterings of the people engaged in spirit worship in houses near by could be heard. Yet even here there was the little company who could sit down with us to celebrate our Savior's dying love in giving Himself for us. The teacher, Allik, was dismissed, and the church left in the care of the deacons and the Christians, as we had no suitable teacher with us for that station.

I hope that these reports may in no way lead to discouragement, but rather to more earnest and prevailing prayer. One needs to have lived among these people to understand how great the temptation has been to return to those former heathenish practises which unprincipled men have taught them to believe would give them favor in the eyes of "the powers that be."

A "MISSING LINK"—"THE LIVING LINK"

BY DAVID M'CONAUGHY
Forward Movement Secretary of the Presbyterian Board of Foreign Missions

In dealing with the question of the relative advantage or disadvantage of assigning "specific objects" to churches, societies, and individuals contributing to the support of the work of missions, an ounce of actual experience is worth more than many pounds of mere theory. With a view to getting the benefit of such experience, the pastors of one hundred Presbyterian churches where the Specific Object plan has been in operation for periods ranging from two to thirty years, were recently asked for "a frank opinion as to the advantage or disadvantage of the plan." The letter included a series of questions as to the methods employed and the effect. Of eighty-two detailed replies received, an overwhelming majority pronounce emphatically in favor of the plan. Only six speak with any uncertainty as to the effect, altho in every one of these instances, as in the others, contributions have been very substantially increased in consequence. Careful consideration of each of these situations shows that whatever fault there is, lies not so much in the plan as in the working of it. One pastor replied: "Our church supports a missionary in China, but I really can not recall his name." No. 1 has no committee

and has heard from the missionary only "occasionally, but could wish that these letters were more frequent." No. 2 has no committee, no monthly missionary meeting, no correspondence with the field (except between the women and their special representative); little wonder the effect is said to be "comparatively small one way or the other, *except in case of the women.*" No. 3 has no committee, no meeting, and correspondence is weak; "in the pressure of other work, have not made as much of the relation as we might, and still hope to do." No. 4 leaves the matter to the Session, and maintains but a very intermittent correspondence; believes in the Specific Object, "but it does not create as much enthusiasm as expected, altho it has by no means failed." No. 5 says nothing of a committee, or a meeting, or of any correspondence, but the pastor admits that the arrangement has been too much his own and "amounted to little because the church as a whole had but little interest in the matter"; $1,000 goes to the board annually, besides $1,000 from one individual, but there has been no general plan of individual, systematic contributions for the purpose; think "the idea a good one, but it must be brought home to the hearts of the congregation, and *this rests with the pastor.*" No. 6 has no committee, no meeting, and infrequent correspondence; believes that "all our missionaries do noble, self-denying work, and most of them successful work, but very few of them either by personal address or by correspondence can tell of their work in a way to interest the uninterested."

Of fifty-seven emphatic testimonies to the advantages of the plan, space will admit of only a few:

Washington, D. C. (Metropolitan): "We are very decidedly of the opinion that it has been an excellent step for our church; it has undoubtedly stimulated interest in the church and in the cause of Foreign Missions, has almost doubled the gifts made to this object, and at the same time has increased, rather than diminished, the gifts to other objects. It is also a stimulus to our missionary to know that a body of praying and giving Christians in this country are directly and specially interested in him and his work."

Oakland, Cal. (Union Street): "Our substitutes are a constant inspiration. Our Foreign Missionary gifts have increased one hundred fold —from $12 to $1,226. At the same time, the gifts of our Woman's Society (in addition to the above) have steadily increased from $250 to $400 a year."

Monte Vista, Col. (contributing $1,080 a year): "It has made a missionary church of what was before an indifferent church. The reflex effect is great, and, what is best of all, we obey our Lord's last command—'Go ye.'"

St. Louis, Mo. (Washington and Compton Avenues): "Our entire Bible-school is organized into a missionary society, and each class selects a special missionary each year to pray for and to write a letter to. It is done with great pleasure, and the letters are read to the class and to the society. We raised $3,300 for these missionaries last year, and we hope to do more."

Clearfield, Pa.: "When the plan was first taken up, many feared that gifts to other objects would be diminished, but the effect has been quite the reverse: all gifts have been more than doubled, and we have now our Home missionary, as well as Foreign."

New York City (Rutgers): "The effect of the Specific Object plan is most stimulating, the people feel the personal element, missions are less abstract in their minds, they feel specific responsibility for one field, while at the same time their sympathies are quickened for all fields. Our aim is to raise as much as we need for the Specific Object, and at least as

much more for the general field. We are and will continue emphasizing the general field, our own Special Object being only a more luminous point on the field."

It is interesting to note that of these eighty-two churches, twenty-six have definitely entrusted their missionary enterprise to a committee appointed by the Session, in most cases consisting of members of the Session; fifty-four maintain a monthly missionary meeting; sixty-seven are in constant correspondence with their representatives abroad, the letters from the field, in most cases, being read from the pulpit, and in nine instances published either in the church bulletin, or year-book, or in local newspapers.

Cumulative experience extending through year, in churches of all sorts and sizes, in city and country, serves to show beyond reasonable room for doubt:

(1) That there is throughout the Church a wide-spread *lack of interest* in Foreign Missions, especially among the men, to the great majority of whom "Foreign Missions" are foreign indeed.

(2) That one of the reasons for the lamentable lack of interest is *the lack of information*.

(3) That the lack of information is due in a large measure to a *lack of definiteness*—both as to the purpose and expectation of accomplishing what has been undertaken, and also in the plans for awakening and maintaining interest. The subject of "Foreign Missions" is so broad that most people are either too busy or not sufficiently intelligent to take in a generalization so broad as to embrace all sorts of work among all kinds and conditions of people throughout the greater part of the inhabited earth. Only here and there can be found those of such breadth of both intellect and sympathy as to grasp "the world"—to begin with, at least. And if so large a demand is made upon them, in nine cases out of ten they will give it up without even attempting to take it in. Until the subject is brought down out of the clouds and reduced to the feasible proportions of a concrete proposition, it will inevitably continue to be a vague abstraction to the great majority of church-members.

(4) The lack of definiteness can be obviated by the adoption of a consistent and well-concerted plan, which will afford *a point of contact* with the field—a "Living Link" between the work at the front and the constituency at home.

Is there need of argument to prove:

(a) That it is of the very nature of knowledge to grow from the known to the unknown.

(b) That the natural order is, inductively, from particulars to generals, and from generals to the yet broader generalization, rather than conversely.

Then why not proceed in accordance with these well-established principles in order to develop interest in missions:

(1) *Concentrate* interest, to begin with, at a given point, always of course with a view to diffusion.

(2) *By a process of education*, carefully planned and steadily sustained, intensify the interest, until it becomes intelligent and hence permanent; then gradually extend it out to the "uttermost parts?"

EDITORIALS

Christian Work at the St. Louis Exposition

There are always innumerable dangers to body and soul in connection with a great concourse of people bent on pleasure-seeking, such as is gathering at St. Louis this summer. Thousands of human lions are going about seeking whom they may devour, and spare neither toil nor money in their effort to make their traps attractive and sure of success. Some statements have been made through the press concerning a "Vice Trust" to lure young girls and men to their ruin. While this is denied, it is nevertheless true that many hidden dangers lurk in the path of young people who are unguided by parents or guardians.

The Christian public has not been unmindful of these conditions, but a more widespread interest should be taken in the work which a few are doing to counteract the allurements of the devil and his friends. Among the agencies seeking to overcome these evils are the Young Men's and Young Women's Christian Associations, which stand ready to direct applicants to suitable hotels and boarding-houses. They have a great opportunity to do effective work, both in prevention and redemption.

An organized rescue work for women and girls is carried on under the supervision of Mrs. E. M. Otto (2813 Lucas Avenue, St. Louis), the Purity Superintendent of the District Woman's Christian Temperance Union. Mrs. Otto writes that there is great activity among keepers of disorderly houses, and that she and her trained workers, connected with "The Hephzibah Rescue Home," are greatly hampered by lack of funds. Besides the physicians and other workers at the Central Home, there are six who visit the slums to save girls from ruin. There is a training-school for unfallen girls, and a rescue home for the unfortunates to whom help has not come soon enough. Shall the zeal of evil men and women in their hellish business outstrip the zeal of God's children in doing the work of Jesus Christ? *

Missionary Work at St. Louis

Various other agencies are engaged in more or less active propaganda in connection with the different classes of people at the Exposition. A missionary from North Africa has been delegated to spend his furlough in work among the the Mohammedans who are employed on the Pike and elsewhere. Jewish missionaries and others will also devote time to work for the special classes whose salvation they seek. The Baptist churches of St. Louis are prepared to bear the expenses of an evangelistic campaign among the Japanese for four months.

These are movements of the greatest importance, and call for earnest prayer that many souls may be saved and permanent impressions made on the thousands of visitors from heathen lands. There are Indians, Eskimos, Chinese, Filipinos, and others, including from 2,000 to 4,000 Japanese, whose spiritual needs should receive Christian care. *

Home Missions and the Exposition

It was a happy thought—an inspiration—which has led to the call for a great Christian celebration in St. Louis, October 29th, 30th, and 31st. The Louisiana Purchase doubled the national area and gave us our great field for home missionary work. Millions of dollars have been spent, and thousands of lives have been given

to establish God's Kingdom in this great territory. The country can never repay what it owes to the pioneer home missionaries, whether they be famous for great feats, like that of Marcus Whitman, or obscure laborers who have merely lived in poverty, doing faithful work among farmers, cowboys, lumbermen, and miners. As a result of their labors more than 30,000 Protestant churches, with over 2,000,0000 communicants, have been established at the cost of $70,000,000, schools and colleges have also been erected, and some of our finest citizens come from the West. A splendid program is being arranged for the Home Mission celebration. Dr. Charles L. Thompson is the chairman and Dr. Joseph B. Clark the secretary of the committee. *

Sixty Years of the Y. M. C. A.

On April 29th, at Exeter Hall, in London, the Central Young Mens' Christian Association, which was formed in London in 1844, celebrated its sixtieth anniversary, or Diamond Jubilee. It was a great occasion, and Sir George Williams, the founder of the association, presided. It is very unusual for a man to be permitted to see 60 years of the progress in an organization begun by himself.

This association started with 12 members, with the modest expenditure of 2 shillings and 6 pence (30 cents) weekly for rent. The work spread, first of all, to Montreal, Boston, New York, the Continent of Europe, and elsewhere, until now there are over 7,500 branches in every part of the world. The total value of buildings is reckoned at £6,000,000 ($30,000,000), and the membership is over 650,000.

The jubilee meeting was addressed by the president, the general secretary, Mr. J. H. Putterill, the Archbishop of Canterbury, and the editor-in-chief of this REVIEW. So intense was the interest exhibited that over 2,000 people were turned away, unable even to gain entrance into the hall. It was this association that organized the two courses of lectures delivered in the winters of 1903 and 1904 by the editor. These lectures were crowded out of the lower hall after the first of the course, and the great upper hall has been well filled every Friday night with an audience approximating 3,000.

The Outlook for the Papacy

The recent conflict between France and the Vatican, due to the visit of President Loubet to the King of Italy and the arrogant pretensions of the Pope, call to mind various facts which tend to alarm many Protestants in this and other countries. For example, the advances of the papacy in Great Britain are proceeding with amazing rapidity, and the public indifference to this is equally amazing. The increase of convents and monasteries is said to be tenfold within comparatively a few years, and the boldness of these Romanists, or Romanizers, in their advance is astonishing.

Meanwhile, however, papal countries are more active in *opposition* to papal measures than professedly Protestant countries like Great Britain. The Italian government recently gave notice that the laws for the suppression of religious congregations would be rigorously applied. This, of course, refers to the expulsion from France, and the possible invasion of Italy, of exiled monks and nuns. But, strange to say, the whole of England is open to them, and they are not slow to enter the open door.

Great changes have taken place in the power and extent of the papacy. Once all Europe was

papal, except that which held to the Greek Church. Now in the west, the center, and the north are governments opposed to the pope. No Protestant country has become papal, and there is a great change relatively.

Now, France, once so powerful an ally to the Pope, seems about to become Protestant; Spain and Portugal, formerly the great defenders of Romish faith, are in their decadence; Italy, the citadel of the papacy, is becoming more and more free from papal dominion; Austria is shorn of her strength, and Poland, once expected to win back Sweden and subdue Russia, is no more a separate nation.

England, Prussia, Russia dominate Europe, and Rome is the capital of united and free Italy! The temporal power of the Pope has long been a fiction, and his ecclesiastic power is on the wane.

Special Objects and Special Interest

We give, this month, the story of another of those churches which is an example of what may be done by a band of Christians who are aroused to a sense of their personal obligation to obey our Lord's Great Commission. The Central Presbyterian Church is only one of a number of churches that have experienced the blessed results at home from taking a definite, active, and large interest in the extension of Christ's Kingdom abroad. The larger giving in these churches is almost always the result of specialization in the support of a particular missionary pastor or station.

Some secretaries of mission boards and others are convinced that this extensive special-object giving is a mistake, and that the boards should be trusted with the distribution of the money contributed. There are certainly some disadvantages in permitting individuals to indicate the placing of their gifts, for any general adoption of this plan might mean the failure to keep the machinery running, and the neglect of less picturesque and encouraging fields and features of the work. Some also argue that, in obedience to Christ, we should give as largely as possible to the general work, and should not wait for particular appeals to untie the purse-strings. But who shall say that the desire to help an individual whose need is known is less noble and Christlike than the response to a general appeal, where the gifts can not be traced to their destination? The matter of special-object giving may easily be overdone, and has its disadvantages, but, to our mind, it has been a great blessing in bringing Christians in the home churches into more vital touch with the workers in foreign fields. Hundreds of churches have increased their missionary offerings tenfold in making a change from general to special-object giving. This indicates not less loyalty to the cause in general, but more knowledge of some field in particular. To secure generous gifts we must add to the spirit of Christ a definite knowledge of need. It is our belief that if our missionaries and our secretaries would tell more definitely of the special needs on the field, and depend less on general statements and cries of "debt," there would never be a deficit.

In our May number we published the picture of pariah villagers in India coming to plead for a Christian teacher. Immediately there came offers for assistance in sending and supporting a teacher. We are thankful to say that these villagers have now a teacher; but their case is typical of multitudes who are asking for instruction in the Christian faith, and whose need can not be supplied because of overdrawn treasuries and overworked missionaries. Let us give systematically and generously, and then follow up our gifts with our prayers and a definite study of the needs of particular fields and individuals.

BOOKS FOR THE MISSIONARY LIBRARY

THIRTY YEARS IN MADAGASCAR. By Rev. T. T. Matthews. Illustrated. 8vo, 384 pp. 6s. Religious Tract Society, London. 1904.

The story of Madagascar is one of the most thrilling and romantic in the annals of missions. The main facts are familiar to many, but the specific details which show the darkness of heathenism, the fidelity of missionaries, and the heroism of early Christians are too little known. Mr. Matthews, of the London Missionary Society, tells this fascinating story most graphically, having gathered much of his information from early native accounts. No fiction could hold the reader more spellbound than this simple, straightforward narration of facts. When the missionaries came, they found no word for moral purity in the language, and the king was in the habit of proclaiming days for the unrestrained practise of licentiousness; some of the early Christians were burned at the stake, buried alive, rolled over the precipice, stoned or speared to death. The Bible was translated, however, before the missionaries were expelled, and this was a means of keeping the Church alive. French rule has not been favorable to Protestant missions, but the Jesuits are not, apparently, growing in power, and the outlook is full of promise. It is well for Christians to read this book, that they may realize more fully how much they owe to Christ and how little they are called upon to suffer for Him. *

AT OUR OWN DOORS. By Rev. S. L. Morris, D.D. 12mo, 268 pp. $1.00, *net*. Fleming H. Revell Co. 1904.

Books on home missions are becoming more numerous, and while no successor has yet been found to take the place of "Our Country," several recently published are of real value and interest. For a general treatise on conditions in the West and Southwest, Dr. Morris' book is one of the best. Altho he is secretary for Home Missions in the Presbyterian Church (south), he has considered the subject broadly, so as to include city missions, mountaineers, negroes, Mexicans, Indians, frontier missions, etc. There is not much definite information as to the work already accomplished (except where the Southern Church is concerned), but much is said as to the character of the fields and the problems involved. The negro question is thoughtfully treated from a Southern point of view, and the first great need is rightly held to be spiritual regeneration. *

THE REDEMPTION OF THE RED MAN. By Belle M. Brain. 16mo, 146 pp. 35 cents.

OUR MEXICANS. By Rev. Robert M Craig. 16mo, 102 pp. 35 cents. Board of Home Missions of the Presbyterian Church, U. S. A., New York. 1904.

These two little volumes supply compact and useful information on two important phases of home mission work.

Miss Brain, who writes on the red man, is already well known for her timely contributions to missionary literature. She gives here an account of Presbyterian missions to the Indians of to-day. with many incidents and facts connected with this work of God. The story of the Nez Percés is one of the romances of missions, and the Pentecost among the Pimas is less known, but not less inspiring. Many of the chapters are so brief as to make the additional references indispensible.

Mr. Craig is a synodical missionary in the Southwest, and writes with a first-hand knowledge of work among the Mexicans. He tells many interesting facts about them and the results of Christian missions. *

GENERAL MISSIONARY INTELLIGENCE

AMERICA

World-wide Christian Endeavor The Christian Endeavor Society has in the United States 44,360 societies and 2,661,600 members. It has societies in Alaska, Canada, Mexico, the West Indies, Central America, South America, Hawaii, the South Seas, Australia, Japan, China, Korea, India, Siam, Burmah, Persia, Turkey, Madagascar, and throughout European countries. It is organized in the church, home, army, navy, prisons, factories, schools, business houses, and wherever there are young people to respond to its methods and purposes.

World-work for the Jews Rev. Louis Meyer, one of the editors of the *Jewish Era*, publishes in the May number of that magazine "A Review of the Whole Jewish Field," and in a table gives these figures:

COUNTRIES	*Societies*	*Workers*	*Stations*
1. Great Britain	38	628	139
2. Germany	17	19	9
3. Switzerland	2	3	3
4. France	1	4	3
5. The Netherlands	3	5	3
6. Scandinavia	5	15	9
7. Austria-Hungary	1	1	1
8. Russia	3	3	2
9. Africa	3	3	3
10. Asia	7	15	7
11. Australia	1	.....	.....
12. America	37	140	38
Totals	118	836	217

Missionaries from Amherst College We have received a list of 139 graduates of Amherst College, who have served as missionaries in the foreign field since 1823. Among them are such men as Elias Riggs, Henry J. Van Lennep, and George Washburn, of Turkey; Daniel Bliss, of Beirut; Aldin Grout and Josiah Tyler, of South Africa; Joseph Hardy Neesima and Otis Cary, of Japan. The class of 1870 furnished 7 missionaries. The largest number (35) have labored in Turkey, but 18 fields have received light from the sons of Amherst.

A School of Practise for Missionaries The New York Foreigners' Mission, which works among various races in lower New York, proposes to utilize its field to give experience to students who are preparing for the mission work at home or abroad. The plan of this Missionaries' Experience School offers a course in the actual work on the field, varying from class work in the missions through all the forms of evangelistic work on the street and in the neighborhood. The course proposed is to be supplementary to other well-known missionary and Bible training-schools, and yet open to persons of fair education and considerable knowledge of the Bible who may not have taken a missionary course elsewhere. Some special courses, not taught elsewhere, will, however, be covered, such as a kindergarten course, vocal and instrumental music, physical culture, etc. The lines of work proposed will include street preaching, courtyard work, colportage, tract distribution through streets and tenements, Sunday-schools, Gospel meetings, inquiry meetings, and Bible classes; also teaching of the English language in night-schools for adults, teaching in sewing, physical culture, carpentry, etc., such as may be needed in institutional church work.*

* Students wishing to prepare for the mission field are invited to correspond with the New York Foreigners' Mission, 21 Mott Street, New York City, N. Y.

Work of the Missionary Alliance The Christian and Missionary Alliance reports an income of $219,642 last year, which was better than ever before by near $10,000. The income from the foreign field was $34,032. Over 800 were baptized, making a total of about 3,200. The number of new missionaries sent out was 27.

Southern Baptist Success The Southern Baptist Convention has work in China, Japan, Africa, Italy, Mexico, Brazil, and Argentina, carried on by 63 men and 75 women from America, in cooperation with 68 ordained and 147 unordained natives. Last year 2,076 were baptized, 1,255 in papal and 821 in pagan realms. The income (as well as the ingathering) was the highest ever secured, reaching $247,630.

A Methodist Bishop on the Negro At a recent educational convention Bishop Galloway, of the Methodist Church, South, said the fact could not be disguised that in his State the negroes, even the most intelligent and conservative, were becoming disheartened at the increasing hostility of the whites toward them, and that those holding property felt that their values were insecure. He declared that a crisis was at hand, and if the negroes should be driven away industrial disaster would follow. The first duty of every Southern patriot is to remove these strained relations. These things, he said, may be considered as finally settled:

1. In the South there will never be any social mingling of the races. Whether it be prejudice or pride of race, there is a middle wall of partition which will not be broken down.

2. They will worship in separate churches and be educated in separate schools. This is alike desired by both races, and is for the good of each.

3. The political power of this section will remain in present hands. Here, as elsewhere, intelligence and wealth will and should control the administration of governmental affairs.

4. The great body of the negroes are here to stay. Their coerced colonization would be a crime, and their deportation a physical impossibility. And the white people are less anxious for them to go than they are to leave. They are natives and not intruders.

Methodists Refuse a Bequest An exchange says: "The Board of Foreign Missions of the Methodist Episcopal Church has declined the bequest of $80,000 made in the will of the late W. W. Cooper, of Kenosha, who lost his life in the Iroquois Theater disaster. It is understood that the reason for this action was 'because Mr. Cooper met his death in a place of amusement not countenanced by the Church.' In his letter to the county clerk at Kenosha, declining the gift, Dr. A. B. Leonard, secretary of the board, gives no reason for the action, but says that the decision was unanimous. The refusal has caused a sensation in Methodist circles. Mr. Cooper was a leader in the church, and was one of the founders of the Epworth League."

A Basis for Agreement on the Negro Question President William De Witt Hyde, of Bowdoin College, Maine, offers the following platform as a basis for an agreement between the North and South on the negro question:

The differences between the races are deeper than the skin, and must find expression in the relations between the races.

The identities between the races are even deeper than the differences, and must be recognized in the enactment and execution of law.

The treatment of the negro that is possible and desirable in sections of the country where negroes are few and exceptional, differs from the treatment that is necessary and inevitable where all sorts of negroes are present in large numbers.

Suffrage is not the right of any race as a race, but of those individuals of any race who are able to exercise it with intelligence and responsibility.

Granting the suffrage to thriftless and illiterate negroes was the gigantic blunder of the North; withholding the suffrage from intelligent and responsible negroes would be an even greater blunder, if generally adopted by the South.

Punishment of brutal crimes committed by members of one race against members of another race must be swift, sure, and severe; but the protection of white and black alike demands that such punishment be by due process of law.

Segregation in school, church, and society, wherever the negroes are numerous, is in the interest of racial integrity and racial progress.

Industrial opportunity must be open to the negro of trained and approved efficiency.

Wherever adjustment between the races is difficult, and relations are liable to be strained, there must be the greatest practicable restriction of the sale and use of intoxicating liquors.

Outspoken condemnation of illicit intercourse between the races as the lowest depth of degradation must be visited upon guilty white men and negro women by all decent people of both races.

White and black alike must have thorough elementary education, with industrial or normal education for such as can profit by it, and academic and collegiate education for those who are to be leaders of their respective races.

The North must appreciate the tremendous burden such education, involving as it does a double school system, lays upon the resources of the South, and honor the splendid efforts that the leaders of education in the South are making to bear it.

Northern philanthropy, in its aid to Southern education, must subordinate all abstract and sentimental considerations to that accurate knowledge and sympathetic appreciation of Southern conditions which are represented by the General Education Board.

Federal aid to education in the South must wait until local taxation prepares the way for it, and until the sentiment of the South asks for it and guarantees its equitable division between the races. Then it must come, not as an imposition or a charity, but as an act of justice, by which the nation as a whole bears its part of a national burden which otherwise would fall disproportionately upon a single section.—*The Outlook*.

The New "Morning Star"

The new missionary vessel for Micronesia, which has been purchased by the American Board, is to be called by the time honored name: *Morning Star*. Her length is 140 feet, over all, and 30 feet beam; her draft is 9½ feet, and her tonnage is 403, net. She has 2 masts, and can readily steam 10 knots an hour. Hundreds of Sunday-schools have sent pledges, but there are literally thousands of Congregational schools still to be heard from. A school in Arizona, numbering 80 pupils, has taken 350 shares. A large American flag has been furnished by the school in Newton Center, Mass. The students of Wellesley College have furnished a fine collection of books for the library. The vessel is still in want of a small safe, a set of carpenter's tools, a marine glass, a compass, and a flat-top desk. *

Jewish Mission in Toronto

The report of the year 1903, the tenth year of the life of this mission, has just been published. It shows that in spite of small means—only $931 was the total income—excellent work has been done. he number of Jews in Toronto is 3,000, according to the Jewish Year-Book, many of whom are ignorant and very poor. As in all other Jewish missions, the help which educational

work gives to the real mission work is acknowledged. The whole report is hopeful, and records the continued willingness of the Jews to hear the glad tidings of salvation in Jesus Christ. M.

The Greek Church Mission in Alaska On the Tundra we have come in contact with the Greek Church. The Greek priest from the Yukon has baptized all the people in one village, and appointed one man helper. The people are confused by his actions. The priest baptizes every one, whether they know what it means or not, and then declares them to be his people. Some of the people do not care, while others think that they have really been made members of the Greek Church, and are then afraid to go to another church.

In one village the people asked us what the difference between the Greek and the Moravian Church was. We could only reply that our rule and practise is determined solely by the Word of God; that we do not trust in any forms or ceremonies, but only in Christ; and as every one must search for salvation for his own soul, they must determine which way brings real peace of soul to them. If the people are Greeks, we do not visit them unless they ask us. It is unpleasant to be obliged to almost altogether ignore another Church, but the Greek Church does hardly anything for its people, and does not teach them at all.—*Periodical Accounts of Moravian Missions.*

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EUROPE

H. M. Stanley as a Missionary This famous explorer, so recently deceased, is seldom thought of as deserving a high rank among heralds of the Cross. But there can be no doubt that during his months of closest fellowship with Livingstone on Lake Tanganyika, he caught the missionary spirit and never lost it. As the all-sufficient and most impressive evidence of this fact, his days of residence with King Mtesa, of Uganda, are to be recalled, and his talk on Christian themes which led to a request for Christian teachers to be sent. At once also Stanley wrote his famous letter addressed to the British churches, and containing a ringing appeal, and which led within a few days to an offer from each of two men of £5,000 to the Church Missionary Society to assist in establishing a mission, soon increased to £24,000 ($120,000); as well as to the offer of 8 men to go as founders to East Africa, with Alexander Mackay among them, and with the now famous Uganda Mission as the result.

A Picture Most Woful! One of the Labor Members of Parliament has recently said that in London alone there are 900,000 people "whose lives are a funeral procession from the cradle onward." The problem of the unemployed is being forced upon thoughtful minds in a very pathetic way from Lancashire and many other parts of the country, where there is an appalling amount of that "able-bodied helplessness, with able-bodied starvation." And W. Bramwell Booth declares in the London *Times* that an investigation made by a committee of the London City Council developed the fact that on one of the coldest nights last winter more than 2,000 persons, incluing women, young boys and girls, were found in the northern half of London with no shelter other than the streets. The regulations for maintaining order in the streets are so stringent that such homeless ones are not allowed to sleep on stairs, under arches or

such places. Hundreds have to seek a sleeping-place in open places, such as drain-pipes and railway trucks. Mr. Booth makes an appeal to the London public to furnish $500,000 to provide and maintain permanent shelter for such people, where a night's shelter can be had in return for some sort of work.

Salvation Army World Conference Next summer between 5,000 and 6,000 Salvation Army officers (white, brown, and black), from all parts of the world, will meet in London, England, for a great international congress, to last four weeks. Two previous congresses —in 1883 and 1893—have been held, but on a much smaller scale than the coming one. The most important feature will, it is expected, be the statement of General Booth's plans for the army's future. A large temporary building, in a central position, will be erected for the meetings and conferences, and meetings will also be held in various halls and, if possible, in all the principal suburban theaters. July 5th will be a gala day, and 100,000 people are expected to be present.

A Note of Thanksgiving In view of the fact that some days before the society's year closed, the C. M. S. had received almost £400,050 ($2,000,000), the *Gleaner* for May contains this fitting outburst of gratitude:

"The Lord hath done great things for us, whereof we are glad." These words and the whole Psalm (the 126th) in which they are found were most appropriately read by the Hon. Clerical Secretary in the course of the committee meeting of April 12th, before we knelt to pour out our grateful thanksgivings to God for His goodness in answering our prayers. It is true we did not know the full tale of the Lord's goodness, and these notes are written under the disadvantage of not being in possession of the final figures of the past financial year. We do know, however, that receipts exceeding those of last year by over £53,000 have been paid into the society's treasury, and that the total is the largest ever received, even in the years which were swollen by centenary gifts. For this we render praise and we call upon our readers to render praise to our prayer-hearing God.

A Scottish Missionary to the Jews The Rev. Andrew Moody has retired from active service under the Jewish Mission of the United Free Church. More than forty years he served the cause of Christ among the Jews faithfully, a few years at Prague and all the rest at Budapest. In accepting his resignation, the committee said of him: "He has had under his hand for instruction thousands of the youth of Hungary; as a preacher and evangelist, his voice has sounded forth the Gospel in persuasive tones; he has done much, directly and indirectly, to promote the preparation of Christian literature and the translation of the Scriptures, and to place these in the hands of the people; and he has had the joy of leading many into the fold of the Good Shepherd." We wish the tired, faithful laborer a joyful time of rest. M.

How Lapland Babies Attend Church One of the most curious customs of the Laplanders is the manner of taking the babies to church, described in the *Ram's Horn*. The mothers go regularly, even when they have wee, tiny babies. Sometimes they ride ten or fifteen miles in a sleigh drawn by a reindeer. They all have warm clothes on, the baby in particular. Often it is wrapped in bearskins. As soon as the family arrives at the little church and the reindeer is secured, Father Lapp shovels out a bed of snow and Mother Lapp wraps baby snugly in

skins and lays it down there. Then Father Lapp piles the snow all around it and the parents go into the church. Over 20 or 30 of these babies lie out there in the snow. The little ones are not strong enough to knock the snow aside and get away, so they just lie still and go to sleep. When church is out the father goes to the spot, puts his hands down into the snow, and pulls the baby out and shakes off the snow; then the reindeer trots off and takes them all home again.

Pius X. Not a Luther

From some recent indications, it is much to be feared that the present incumbent of the papal chair is not much better than his predecessors. Take this as the last and worst of his doings. It is nearly fifty years since Pius IX. forced the dogma of the immaculate conception of Mary upon the Roman Catholic body. The present pope, having learned nothing from history, takes the opportunity of this jubilee to enforce that dogma once again. In his encyclical he says, among other things:

> There is no surer or more direct road than by Mary for uniting all mankind in Christ, and obtaining through Him the perfect adoption of sons. . . . Through Mary we attain to the knowledge of Christ; through Mary also we most easily obtain that life of which Christ is the source and origin.

The whole encyclical extols Mary as mediator, and emphasizes the value of Mary's intercession.

ASIA

More of the Armenians Massacred

The Turks have taken advantage of the Russian situation to engage in another massacre of Armenians. According to the dispatches, the Turks in a recent conflict lost 700 men and killed 900 Armenians. Russia has lost her position as the protector of Christian Armenia by persecuting the Armenians within her borders, striking them in their tenderest spot—their religious organization. The American missionaries have been wise enough to avoid making converts, confining their work to schools and helpful advice, and to the great example of their own hard-working, simple lives. Neither Turks nor Russians can complain that our missions place religious dogmas before humanity. If that lesson could only be learned by Russians, Turks, and Persians, the desolate wastes of Armenia might become the home of millions of contented people.

Somehow the Armenians seem to be always maintaining an attitude of self-sacrifice. They are ready to be massacred, and their anticipations are not unrealized. It is officially announced at Constantinople that in the Sassun district there has been serious fighting between Turkish troops and Armenian "insurgents," who are said to have numbered 2,000. There are 10,000 troops in the district, and the Kurds are active fishers in these troubled waters, as usual. Twelve or fourteen villages are said to have been destroyed. This Sassun district was the scene of a series of massacres ten years ago, in which the Kurds played the chief part.—*Christian Work.*

A Mission to the Jews in Jerusalem

The Christian and Missionary Alliance is endeavoring to minister to the Hebrews resident in the Holy City, and the following is taken from a private letter of the superintendent, Rev. A. E. Thompson:

> The Lord has graciously answered the prayers of years for a simple place of worship in Jerusalem. It is a very humble building, finished inside in wood, and outside in corrugated iron. It will accommodate about 200 people. The ground is leased, but we can re-

move the building if necessary. We continue to pray for money to purchase a building here. Our Sunday-school is very encouraging. We have an average attendance of more than 80. This and our other meetings, except the English meeting on Sunday afternoon, are held in Arabic. Most of those who attend are either Protestants or devotees of the Eastern churches, but we have a sprinkling of Jews and Moslems. In Hebron the work is largely among Moslems and Jews. It goes on against many obstacles and much opposition. M.

The Outlook for Union in India Much interest centers in the meeting of the Presbyterian Alliance, to be held on December 15th at Allahabad, to organize a General Assembly to have jurisdiction over all the presbyteries in India. The missionary societies that are expected to cooperate in this Indian General Assembly are the following:

Board of the General Synod of the Reformed Presbyterian Church in North America, with fields in the United Provinces and the Punjab.
Board of the Presbyterian Church of U. S. A.
Board of the United Presbyterian Church of North America, with its field in the Punjab.
Missionary Society of the Calvinistic Methodist Church of America, with its field in Assam.
Canadian Presbyterian Mission, with its field in Central India.
Presbyterian Church of England.
United Free Church of Scotland Missions.
Established Church of Scotland Missions.
Missions in the Central Provinces of the United Original Session, Synod of Scotland.
Presbyterian Church in Ireland.
Jungle Tribes Mission of the Irish Presbyterian Church, with its field in Gujarat.

The alliance will probably include also some of the Congregational churches. The American Madura and Arcot missions have agreed to join the alliance, and the London missions are being approached.

This marks a significant step in the progress of the Kingdom of India. The great advantage of the union lies in the fact that the federated churches will not be under foreign ecclesiastical control, but will be thoroughly Indian. This does not mean that the foreign missionary's work is finished in India, but that some churches are ready for self-support and self-government. The foreign missionary will hold the same position in the alliance as he has already, only under another name. He will probably be in the majority, and will be able to do more than if he were in direct authority over the Indian churches. *

One Woman's Work in India Bishop Warren writes in the *Western Christian Advocate:* "I met a native Indian woman to-day whose work among her sisters here gave me so much pleasure that I determined to share it among my sisters at home. She is an unusually quiet woman, but with a strong personality that tells on any work that is undertaken. She was the first member received in full into our church in Madras. In 1885 the presiding elder, A. W. Rudisill, received a gift of $250 from his old church in Eutaw Place, Baltimore, and at once determined to begin zenana work. He put a woman in charge. At that time access to the homes of the people was exceedingly difficult to obtain, especially to those of the higher classes. Both pride and diffidence kept the stranger, especially if a foreigner, far away. But she was no stranger to all the ways and feelings of her own sisters. There are now 500 zenana homes which she and her 7 helpers visit regularly every month, some every week, with 1,400 pupils and 800 more listeners. Besides these homes where there are regular pupils, 24,151 non-Christian families have been visited in the year, with an average of 11,507 listeners a month. Of course, such work, like Christ's, must extend to adjacent villages. She visits 17, and in one the elder said he had often seen 1,000 people listening to her and

her assistants at once, while she unfolded to them the abundant grace of God.

This woman has an orphanage in which over 100 girls are being trained for more workers in the field, or for the heads of Christian families. She also has 10 day-schools, with 1,000 pupils, and 10 Sunday-schools, with 1,073 pupils. For these there are other teachers than the 7 assistants already alluded to."

Mrs. Besant on Idolatry *Sattihiavarthamani*, apparently a Hindu periodical, writes as follows respecting Mrs. Besant and her defense of Hinduism:

There is not a shadow of doubt in in our mind that her power in India lies chiefly in her method of appeal and approach. She devotes herself almost entirely to the work of catering to the national, superstitious prejudices of the people. The evil which she is doing India to-day by her efforts to rehabilitate old and decadent superstitions and worn-out customs is incalculable. In her lecture the other day she made an elaborate and absurd endeavor to support idolatry, or image-worship, on the ground of magnetic influence imparted to the idol which renders it potent as an object of worship. In like manner she defended the ignorant use of Sanskrit on a certain application of a so-called scientific theory of sound. Now what charms the Hindu is to hear this Western woman (even tho in her life she violates every Hindu principle of domestic and womanly propriety) giving a specious defense of those practises of his religion which he had already abandoned as untenable. And she does all this in the name of science! But a more ridiculous abuse and perversion of scientific data we never heard before, nor do we expect to hear again.—*The Harvest Field.* †

Ten Years of Plague and Famine The last decade will long be remembered as one of the most disastrous in the history of India. Two great famines and many visitations of plague and cholera have left a terrible mark on the land. What the results would have been a few generations ago one shrinks from imagining. In the famine of 1896–7 the area affected was 300,000 square miles, with a population of 63,000,000; in 1899–1900 the area was 400,000, and the population 60,000,000; and a large part of the country fell under the scourge of both these famines. Four million people were on relief in the height of the first famine, and 6,000,000 in the second. Cholera swept away 4,000,000 during the decade, and plague nearly 1,000,000 during the six years of its visitation.

The Invasion of Tibet We do not believe that the British expedition against Tibet is justified. It was undertaken merely for commercial reasons, and has turned out a bloody affair. The Tibetans have proved themselves brave soldiers, tho their fight is hopeless. The advance of the British may open the way to the missionary, but will not be likely to open the hearts of the people to the Gospel which the missionary brings. The road to Lhassa will be blood-stained. It will take long years of self-sacrificing labor to lead the Tibetans to the Cross of Christ. Let us pray that this expedition may be overruled for the good of these benighted Buddhists, and that the Gospel may gain free entrance into the "Forbidden Land." *

King of Siam's Tribute to American Missionaries The King of Siam introduced an important change, last year, by the appointment of an American citizen to the position of "Foreign Adviser in Chief to His Majesty." This post of honor has always, hitherto, been filled by a European. The man selected is Edward Henry Strobel, professor of international law at Harvard

University. It was the king's own wish to have an American, and no better evidence of royal appreciation of our missions in Siam could be asked for. Nearly all the Americans with whom the king has been acquainted were missionaries. They have been in his kingdom for more than two generations. Their lives and influence, their schools, hospitals, and books are under his majesty's own observation.

Chulalangkorn Gives to a Hospital Dr. Eugene P. Dunlap, of Siam, writes that a new hospital is to be erected at Nakawn. Siamese officials and nobles and American friends in Siam were asked to contribute, and all responded so readily that in about three weeks donations were received amounting to about 12,000 licals (a lical is equal to 60 cents silver). The cause was then presented to the King of Siam, who has in the past made so many liberal donations to the Presbyterian mission. He responded with a donation of 4,000 licals ($2,400), the largest gift that his majesty has ever made to the Siam mission, thus showing his appreciation and abiding interest in the work that the American missionaries are doing for his people. These gifts will erect a good hospital, in keeping with the taste and progress of New Siam, and will also be sufficient for the growing medical mission work in Nakawn. *

China Facing a Grave Crisis There is no question that the present is a highly critical time in the history—and again we say it is not in the sphere of politics that our thoughts revolve—of China. There are unmistakable signs that the long mental torpor of ages has received a shock. A yeast has got into the mass and a fermentation is manifestly at work. The annual report of the Society for the Diffusion of Christian and General Knowledge Among the Chinese (a truly impracticable name, which, only for the society's remarkable vitality, must have strangled it at its very birth) is before us, and among its interesting contents are a number of questions culled from those set at the simultaneous provincial examinations of the empire. Instead of questions dealing exclusively with academic and mostly puerile questions relating to the Chinese classics, candidates for the Chu Jên degree, which may be compared with our M.A., are now asked about foreign agriculture and commerce, about the regulations of the press, post-office, railways, banks, schools, and taxation in foreign countries, about free trade and protection. They are asked the bearing of the Congress of Vienna, the Treaty of Berlin, and the Monroe Doctrine on the Far East, and that of the Siberian Railway and Nicaraguan Canal on China; wherein lies the naval supremacy of Great Britain; what is Herbert Spencer's philosophy of Sociology; how could the workhouse system be started throughout China; how to promote Chinese international commerce, new industries, and savings-banks, *versus* the gambling-houses of China; and they are asked to trace the educational systems of Sparta and Athens, and the origin of Egyptian, Babylonian, and Chinese writings!—*C. M. S. Intelligencer.*

Sir Robert Hart on Missions The London *Christian* remarks: "Very trivial appear the miserable little attacks upon the objects and the methods of the Bible Society, in view of the recent tribute from Sir Robert Hart. As a civil servant of the crown, occupying the high position of Inspector-General of Customs

and Ports in China, Sir Robert has a wide knowledge of Eastern life, and is familiar with much of the missionary effort both in China and the neighboring countries. His testimony, which is a very practical one (for he enclosed a check for 100 guineas toward the society's centenary fund), has, therefore, special value when he says:

"It is an honor and a privilege to have even the smallest share in your magnificent work; and I wish your appeal the fullest success."

Vicissitudes in Manchurian Missions Not many fields have been called to pass through more ups and downs in so brief a period as those located in Manchuria, as the *Chinese Recorder* suggests. Not much longer ago than the opening of this decade the beginnings were made by the Presbyterians of Great Britain, next in 1894–5 came the excitements of the China-Japan war, then within a few years the number of Christians rose to 30,000, with the Boxer outbreak following, which "swept away everything material," and now the Russo-Japanese conflict has Manchuria for its theater.

Missions in West China In the January issue of the *West China Missionary News* is given a list of Protestant missionaries in West China at the close of 1903, together with a list of the stations and outstations occupied by the various societies. From these lists it appears that, in the 3 provinces, Si-chuen, Kuei-chau, and Yun-nan, there were in all some 265 missionaries, including those on furlough. The total given four years ago was 177, besides Bible Society agents, so that there has been a gain, beyond the filling of vacancies caused by death and removal, of over 80 workers. Si-chuen, with a total of 207 missionaries at the close of 1903, shows a net gain of more than 60 during the last four years. When the troubles of 1900 and the subsequent Boxer unrest is remembered, it will be seen that there is much cause for thanksgiving. The first Protestant mission station was opened in 1877 by Mr. J. McCarthy. Eighteen years ago there were only 2 cities occupied by Protestant missionaries in the whole of the province. Now there are 32 centers where missionaries reside; and the lists show about 90 walled cities and 130 smaller places where Christian worship is observed.

Why Christians Hope for Japan's Success It is important that the Japanese people should realize why so many in Christian lands are praying for the success of Japan rather than for that of a great Christian (?) power. They need to realize that, that in spite of all that is said in support of the phrase, "Blood is thicker than water," in these days the ethical bond between nations is stronger than the racial, and that so long as they adhere firmly to those principals of civil and religious liberty which characterize their national life, the sympathies of all who believe in free institutions will in the long run rest with Japan.

"It is unhappily true that some lovers of freedom, especially in Continental Europe, seem for the time being to give their moral support to Russia; but it is because of their doubt, terribly unjust we believe, whether the new life of freedom is really accepted by the Japanese nation at large, and whether the really genuine tendencies of the people are not rather to be judged by the life in prerestoration days than by that of Meiji Era. However, the truth will eventually prevail. If the party leaders, by their moderation and self-restraint, and

the government, by its stern suppression of bureaucratism, will adhere loyally to the imperial constitution, the days of such strongly mistaken judgments will soon be numbered."—*Mission News (A. B. C. F. M.) Yokohama.* †

The Golden Rule in Japan The oldest newspaper in Japan, exhorting the people to regard Russian captives kindly and to harbor generous feelings toward their enemy, says: "Revenge is a sin; it is a barbarous act! An eye for an eye, and a tooth for a tooth belongs to an old law which is obsolete. We are living under a new law of universal brotherhood and love." We may call Japan a heathen and Russia a Christian nation, but we can not deny that these sensiments represent the spirit of Christ. And Christians may feel safe in wishing victory to any people with whom these sentiments are supreme. This is not saying, either, that Russians do not cherish similar sentiments. —*Congregationalist.*

Y. M. C. A. with the Japanese Army Galen M. Fisher, one of the American Secretaries of the National Young Men's Christian Association of Japan, is in America to raise funds to enable the Association to keep its representatives in the field with the Japanese Army.

Early in January, before trouble came to a climax between Russia and Japan, the Young Men's Christian Association undertook to do for the soldiers of the Japanese Army what the American International Committee did for the enlisted men in the Spanish-American war. After months of delay, and through pressure brought to bear by eminent Japanese and by several of the foreign Ministers in their personal capacity, orders were given permitting associations to send six Japanese and six foreign men forward with the troops. Four of the Japanese are members of the National Committee of the Associations of Japan, one of the men is an American Association Secretary, and five are missionaries.

The associations establish tents, containing correspondence materials, reading matter, musical instruments, games, and such features as may be provided for social and relief purposes, at the principal camps in Korea as far north as the Yalu River, in which section over 100,000 men are concentrated. Between 300,000 and 400,000 men have been mobilized and will go to the front, passing largely through the camps where the Association will operate. *

Japan Forbids Foot-binding The Japanese government in Formosa has decreed the abolition of foot-binding in the island. A fine of $100 will be imposed for every breach of the law, and Chinese girls under six years of age whose feet have been bound must now have their feet unbound. After that age the feet are hopelessly deformed, but young children's feet, even tho already bound, may still return to their natural shape if the cruel bandages are unwound. Chinese mothers are making a great lament over the enactment, but in a few years the enforcing of the law will be acknowledged to be wise and beneficial.

Japanese Christians Taking Prizes Not long ago the editor of a daily paper in Tokio, Japan, offered valuable prizes for original poems. Tho the author was allowed to choose his own subject, when the manuscripts were examined it was found that every one of the 600 represented voiced Christian sentiments, while the 8 prize-winners were professing Christians.

AFRICA

Conditions in Morocco The kidnapping of the American millionaire Perdicaris for a ransom by the bandit Raisuli, in Morocco, has drawn attention to that ill-governed country in North Africa. Our correspondent from Fez writes, under date of May 16th:

The treaty recently concluded between Great Britain and France will doubtless have an important effect upon the future of Morocco, for it puts an end to the jealousy which has hitherto prevented either power from a vigorous policy here. The wishes of the Moors, of course, have not been consulted. It is not likely that France will undertake a policy of force in getting control of her long-coveted prize, but rather a more pacific, if not less vigorous and effective, policy of intrigue and bribery. Judging from the result of French influence in other mission fields, the friends of the Lord's work have every reason to fear that the increase of that influence in Morocco will be also unfavorable to the work of the Gospel.

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The Laborers Few in North Africa To preach the Gospel and to evangelize among this 6,000,000 of human beings, there are at present 69 missionaries. Twenty-five of these working in 5 cities, belong to the N. A. M., while 44 belong to other societies, or work independently, and thus 8 other towns also are occupied. In order to institute a rough comparison (without vouching for exactitude in any of the figures), let us take the population of Morocco as 6,000,000; this is then about the same as that of Greater London. The number of preachers of all denominations in London amounts to 2,189 in the metropolitan area, and probably a larger number still in the suburbs. And the number of lay-workers, unordained preachers, mission workers, Sunday-school teachers, Y. M. C. A. and Y. W. C. A., and Christian Endeavor workers, is legion. Even with all these there are thousands who are not touched with the Gospel in London. Suppose, instead of this multitude of Christian workers, there were only 69 ministers and less than 50 converts!—*North Africa.*

"Christians" Making Trouble in Africa The atmosphere of Africa seems to have a damaging effect upon the morals of European officers who are, by their residence among the natives, removed from observation and restraint. Following closely on the publication of the atrocities in the Belgian colony of the Kongo, comes news of a rebellion in German Southwest Africa. The German possessions on the west coast of the Dark Continent cover an area half as large again as that of the German Empire. These possessions are valuable on account of their agricultural and mineral resources. The southern part is the home of Hottentots, and the ore-bearing northern mountains are the native soil of the Hereros. These people have broken their agreement with the Germans, because, as they affirm, the German traders have persistently robbed them and been guilty of outrageous cruelties to their women and children.

Dearth of Toilers in the Sudan A vast new world, almost untouched by Christian missions, is waiting to be won for Christ. The Sudan is as large as the whole of Europe, minus Russia, and has 80,000,000 people. There are 10 great kingdoms in the Sudan as large as ours in Europe, but scarcely any mission work is being done in them. Besides these there are about 100 distinct free heathen tribes in the Sudan with not a missionary

among them. The 4 mission stations in the Sudan (Khartum, Dolaib Hill, Gierko, and Patagi) are about as far apart as if in Europe we had 2 stations in Norway and 2 in Spain, with no preachers of the Gospel in England, none in Scotland, none in Ireland, none in France, none in Germany, none in Austria, none in Italy, Turkey, or Switzerland, Denmark, Holland, or Belgium.—*London Christian.*

General Conference of Missionaries in South Africa The first gathering of this kind, representing all the societies at work in that portion of the Dark Continent, is set for July 13-20, and is to be held in Johannesburg. All manner of pertinent themes will be discussed in connection with carefully prepared papers, and the opportunities afforded for making acquaintance and for Christian fellowship can not but be of the greatest value.

Brotherhood in South Africa We have a beautiful example of the spirit of Christian brotherhood among the Dutch Reformed Churches of South Africa. The General Assemblies of the Established and the United Free Churches of Scotland sent a deputation to South Africa to visit and encourage the English-speaking churches there, and to hold out the hand of fellowship to the brethren of the various Reformed churches. They were cordially received by all parties. The Supreme Courts of the Dutch Reformed Churches were not in session, but the people gave them a hearty welcome, and at a later time the Synod of the Reformed Church of the Orange River sent a reply to the communication left for it by the deputies, in which the language and spirit were of the best brotherly cast. Referring to the war, it says: "We hope and pray that an end has now come to all misunderstanding, and that in the future peace, love, and unanimity shall prevail among all Churches, and especially between us, who were of old, and are yet, so closely knit together in doctrine, discipline, and worship."

English Names for African Servants The native names are too long and too difficult of pronunciation for the white man, and hence he bestows upon those with whom he has to do not only such as John, Jim, Charles, etc., but also such as these: July, August, Brandy, Whiskey, Station-Master, Napoleon, English, Sixpence, Shilling, etc.

Protestant Missions in Madagascar The paragraph under this heading in the March number of this REVIEW may give a mistaken impression, unless supplemented by something more. The writer, M. Guerlac, is evidently unacquainted with all the facts of the case. It would be certainly supposed, from what he says, that the work of English and Norwegian missionaries had been almost entirely taken over by the Paris Missionary Society; but this is far from being the case. Soon after the French conquest of the island in 1895 and 1896, the French Protestants came to the aid of the English missionaries, and for two or three years took over all the Protestant church schools, both in Imèrina and Bétsilés (the two central provinces). But this was too heavy a burden upon the Paris Society, and in 1901 the L. M. S. and the Friends' Missions resumed the superintendence of the schools connected with the churches under their care. Before this time, however, the L. M. S. had handed over to the Paris Society about half of the districts which, up to that time, had been

under their guidance, and in 1902 these were the statistics:

Churches under care of the L. M. S.....	650
Churches under care of the Paris Soc....	521
Churches under care of the Norwegian M.	515
Churches under care of the Friends' Mis.	184
Churches under care of the S. P. G. (about)	60

Malagay Protestantism certainly owes a great deal to the efforts of the Paris Society and of French Protestants for the great work they are doing here, and we shall never forget the help given by the visits of Messrs. Lauga, Krüger, Escande, Boegner, and Bianquis, the last of whom has just returned to France. But it is certainly a mistake to say that the Paris Mission "had to provide 500 schools and 500 churches with teachers and missionaries." The great majority of these had already teachers and evangelists trained by the L. M. S. The College of the London Society for the last 20 years has trained some 550 students, and a number of these are still working in the districts now under the charge of the Paris Society. "The new college in Antananarivo," of which M. Guerlac speaks, was a small superior school, conducted by M. Chazel, meeting in a hired house, but the French government objects to its continuance, as not needed, in view of the official schools they have established. The Theological College of the Paris Mission is not at Antananarivo, but at Ambitomanga, about 15 miles east of the capital, and here M. le Pasteur Vernier, recently returned from his furlough, will, I have no doubt, train many good and useful Malagay for the service of the Protestant churches in Madagascar. J. S.

ISLANDS OF THE SEA

A Christian Church in Guam

The missionaries of the American Board have been doing good work in Guam, and as a result Rev. F. M. Price has organized a Congregational church, with 31 members. Thirty other applicants for membership were organized into a Christian Endeavor Society as probationers. Schools have been opened, and young men from these schools go on evangelizing tours through the villages on the island, whose area is about 300 square miles. The missionary work in Guam includes day and boarding schools for boys and girls, equipped for practical training in industrial arts. The present population of Guam is about 10,000. The people are sturdier but less spirited than their Filipino kinsmen, and their island may yet become a center of light for the Pacific. *

Papuan Industries Limited

This is the name of a society designed for the betterment of the aboriginal inhabitants of New Guinea, which is to have a capital of $250,000, and is to push the cultivation of marketable products and other industrial pursuits, with attention first paid in particular to the cocoanut. Rev. F. W. Walker is the prime mover in the enterprise, who has had fourteen years' experience in that island as a missionary, and six years as a trader. A large number of prominent business men are to share in the undertaking, whose attempts will be watched with deep interest and good wishes.

A Good New Guinea Collection

"We held our Annual 'May' Meetings for the Islands of Badu, Mabuiag, and Mua on November 6th," writes the Rev. E. B. Riley from Daru, New Guinea, "and we had over 1,000 people present. There was a strong spirit of rivalry between the islands, and I was afraid there would be heartbreaking over the collections. I thought the people

were never going to stop bringing their money up to the table. First came Mabuiag (population 300), with £207 10s.; then Badu (165), with £112 2s., and Mua (82), with £22 2s. I shall never forget the look on their faces when I stood up to announce the totals. I had to choose my words carefully, lest I should utter some word of praise about one island that would give offense to another! So I simply said that all had done their best, and we would thank God for their offerings. After a short prayer I announced the amounts. When I came to Mabuiag there was a scene of wild enthusiasm. People stood up in their seats and cheered again and again. It was a great meeting, and I am thankful everything passed off so happily."

Samoan Christian Endeavor

There is a society of Christian Endeavor in the Samoan Islands, out of which have gone 250 members, with whom it still keeps in correspondence, and through them it has established 16 other societies. Best of all, it has sent out from its own membership more than 100 earnest missionaries, most of them to the deadly climate of New Guinea.

A Petition from Islanders in Australia

A petition has been extensively signed by natives of the various South Sea islands now resident in Queensland. It is addressed to King Edward, and entreats his Majesty to take action in order to secure that justice may be done to the natives who are about to be expelled from Queensland, despite the fact that in many cases they have spent a great part of their life in Queensland, and came there with a guarantee that they would be allowed to remain. The petition reads in part as follows:

Your Majesty's humble petitioners, certain "Pacific Island Laborers," domiciled in that portion of your Majesty's Dominions known as the State of Queensland, in the Commonwealth of Australia, present their humble duty to your Majesty, and beg to submit to your Majesty this their humble petition, which showeth that,

1. They were engaged in their islands and brought to Queensland under the provisions of the Queensland Act of 1880.

2. If they wished to return to their islands at the end of their term of service, they were to be provided by their employers with return passages.

3. *They could not be sent back to their islands unless they desired to return*, but on the termination of an agreement they could claim their free return passage if they so willed.

4. By a Queensland Act of 1892, the protection and rights of Islanders who had not desired to return to their islands at the expiration of the first term of service were further assured to them.

5. Many of us have learned to read and write, and have long since ceased to work in service, and have acquired leasehold land which we have improved and built upon, and are now engaged in gardening, fruit growing, fishing, boat building, rough carpentry, net making or mending, shop-keeping, hawking, and such-like occupations.

6. Many of us have been continuously resident in Queensland for upwards of twenty years, and during these years our parents and brothers in the islands have died, and we are forgotten there; villages have disappeared, and some of our tribe have been exterminated; we love the land in which we live, and all our friends are here.

7. Many of us have been married in Queensland churches to women belonging to islands and tribes with whom our tribal law would not permit us to marry. If we took our wives to our old homes they would be killed, as also would we if went to theirs.

8. Many of us are Christians, and yet some of our islands are entirely heathen and cannibal. If we are sent back to such, we shall be killed or have to deny our religion.

9. Many of us have children who have for years attended the State schools of Queensland and the Sunday-schools. They are free-born,

and we thought that we had attained at least such freedom as is enjoyed by other colored aliens who came to Australia.

10. In our deep distress we approach your Majesty in the only way we know of mercifully provided by the Constitution for all those who have become domiciled under the flag. *

Progress in the New Hebrides Rev. Dr. William Gunn writes from Futuna: "Consumption continues its ravages among the heathen, and they are dying out, whereas among the worshiping people the general health was good, and there are so many children among them that within the past few years there has been an increase of population. Indeed, the improvement brought about by Christianity is wonderful, and so far from Christianity being the cause of decrease, it preserves the natives, whereas heathenism everywhere is destroying the natives.

"The teachers visited the heathen every Sunday, and conducted services in their premises, which they, in almost all cases, attend; but many of them are still afraid to enter church, and it is, as yet, only a small fraction of the population of the heathen district that may be called 'worshiping.' The people there, however, have given up the practise of heathen ceremonies, which, in the earlier days, many of the church-going people did not. There appears to be a general improvement among the population, tho some of the worshipers are inconsistent, and a number of helpful young men are rising among them." *

MISCELLANEOUS

A Passion for World-Evangelization Says Dr. Cuthbert Hall: "As from the midst of suffering, error-stricken India I look back at the Church at home, it seems to me as if the realization of her duty to the world is most imperfect and inadequate. The perennial temptation of the Church at home is to be satisfied with her local prosperity and to be immersed in her local interests. Her world-view is deficient. Too few of her members consider what the stewardship of the Gospel means as the Church has received that Gospel from the pierced hands of her Lord and Master. Too few of her ministers have made it their business so to study the world and its needs as to acquire a world-wide view and to be stirred with the passion for world-evangelization."

A Cure for Crime A writer in the *North American Review* asserts that manual training is almost as good a preventative of crime as vaccination is of smallpox.

"What per cent. of the prisoners under your care have received any manual training beyond some acquaintance with farming?" a Northern man asked the warden of a Southern penitentiary.

"Not one per cent.," replied the warden.

"Have you no mechanics in prison?"

"Only one mechanic; that is, one man who claims to be a house-painter."

"Have you any shoemakers?" asked the visitor.

"Never had a shoemaker."

"Have you any tailors?"

"Never had a tailor."

"Any printers?"

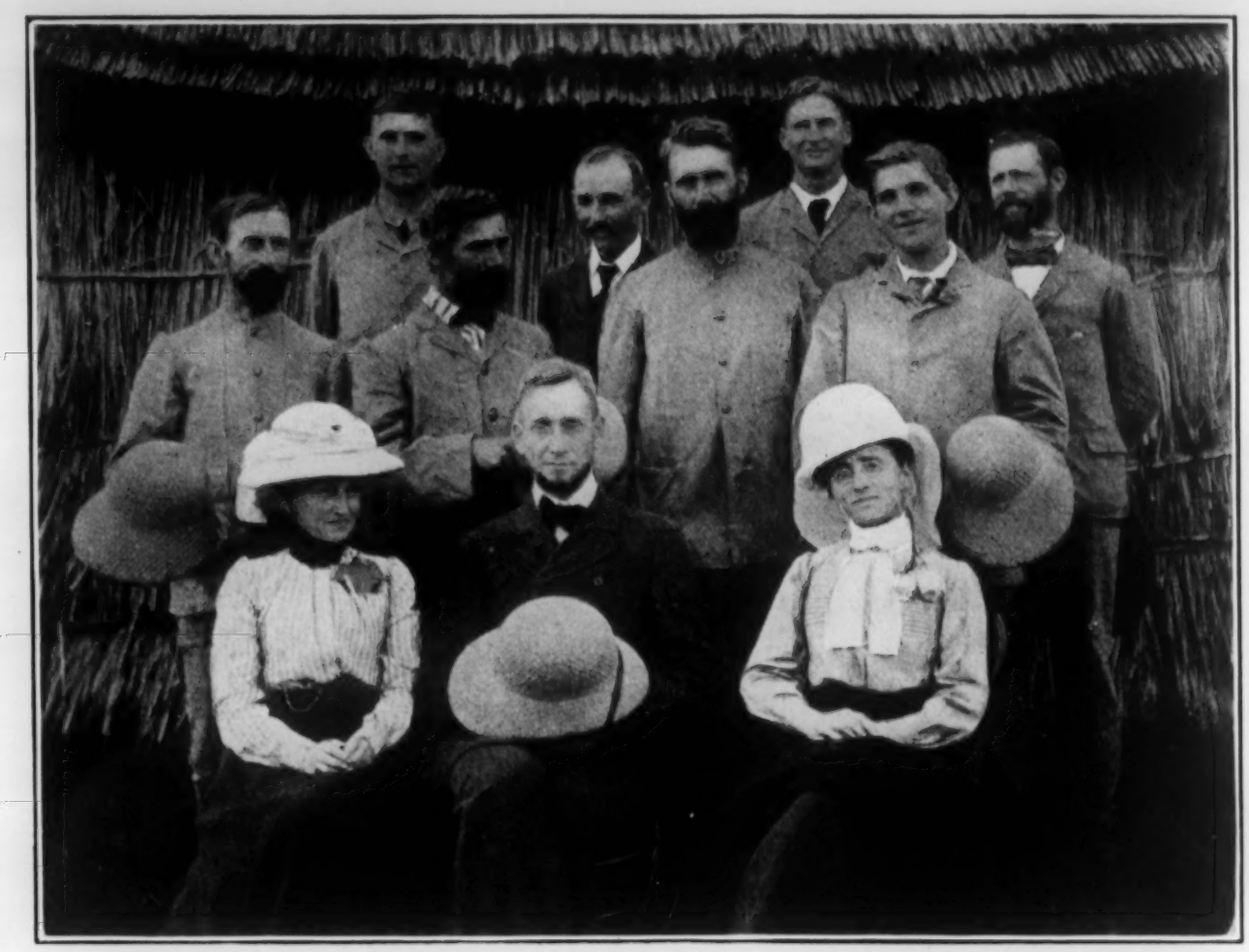
"Never had a printer."

"Any carpenters?"

"Never had a man in this prison that could draw a straight line."

OBITUARY

Pastor Grove-Rasmussen We are sorry to learn of the death of the honored editor of the *Dunsk and Mission-Blad*, Pastor Grove-Rasmussen. He has held the editorship since 1882. Pastor Rasmussen, in his time, has also labored among his countrymen in America.



AFRICA INLAND MISSIONARIES PRAYING AND WORKING IN BRITISH EAST AFRICA

A HEATHEN AUDIENCE IN A UKAMBA VILLAGE, BRITISH EAST AFRICA

MISSIONARY SCENES IN BRITISH EAST AFRICA